LETTERS

WRITTEN BY

THE LATE RIGHT HONOURABLE

PHILIP DORMER STANHOPE,

Earl of *Chesterfield*,

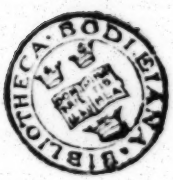
TO

HIS SON,

PHILIP STANHOPE, Esq;

Late Envoy Extraordinary at the Court of DRESDEN.

VOL. I.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PHILIP DORMER STANHOPE

EARL OF CHESTERFIELD.

From an Original Model by W.m Gosset.

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THE LATE RIGHT HONOURABLE

PHILIP DORMER STANHOPE,

Earl of *Cheſterfield*,

TO

HIS SON,

PHILIP STANHOPE, Eſq;

Late Envoy Extraordinary at the Court of DRESDEN.

TOGETHER WITH

SEVERAL OTHER PIECES

ON VARIOUS SUBJECTS.

PUBLISHED FROM THE ORIGINALS BY

Mrs. EUGENIA STANHOPE.

IN FOUR VOLUMES.

THE NINTH EDITION:

In which are inſerted, in their proper Places, ſeveral Letters that were wanting at the Time of the firſt Publication.

VOL. I.

LONDON:

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TO THE RIGHT HONOURABLE THE

LORD NORTH,

FIRST LORD COMMISSIONER OF THE TREASURY,

CHANCELLOR OF THE EXCHEQUER,

CHANCELLOR OF THE UNIVERSITY OF OXFORD,

AND KNIGHT OF THE MOST NOBLE ORDER

OF THE GARTER.

MY LORD,

PRESUMING on the friendſhip with which your Lordſhip honoured me in the earlier part of our lives, the remembrance of which I ſhall ever retain with the moſt lively and real ſentiments of gratitude, under the ſanction of your name, I beg leave to introduce to the world the following Letters.

I hope your Lordſhip's approbation of a work, written by the late EARL of CHESTERFIELD, on ſo important a

ſubject as Education, will not fail to ſecure that of the Public: and I ſhall then feel myſelf happy in the aſſured merit of uſhering into the world ſo uſeful a performance.

The uſual ſtyle of Dedications would, I am confident, be unpleaſing to your Lordſhip; and I therefore decline it. Merit ſo conſpicuous as your's requires no panegyric. My only view in dedicating this work to your Lordſhip, is, that it may be a laſting memorial, how much, and how really the character of the Great Miniſter, united to that of the Virtuous Man, is reſpected by the diſintereſted and unprejudiced; and by none more than,

My LORD,

Your Lordſhip's moſt obedient,

And moſt humble Servant,

Golden Square, March the 1ſt, 1774.

EUGENIA STANHOPE.

ADVERTISEMENT.

THE death of the late Earl of Cheſterfield is ſo recent, his Family, his Character, and his Talents ſo well known, that it would be unneceſſary to attempt any account of his Lordſhip's life. But, as theſe Letters will probably deſcend to poſterity, it may not be improper to explain the general ſcope of them, and the reaſon that induced him to write on the ſubject of Education.

It is well known, that the late Earl of Cheſterfield had a natural Son, whom he loved with the moſt unbounded affection, and whoſe Education was, for many years, the chief engagement of his life. After furniſhing him with the moſt valuable treaſures of ancient and modern Learning, to thoſe acquiſitions he was deſirous of adding that knowledge of Men, and Things, which he himſelf had acquired by long and great experience. With this view were written the following Letters; which, the Reader will obſerve, begin with thoſe dawnings of inſtruction adapted to the capacity of a Boy, and riſing gradually by precepts and monitions, calculated to direct and guard the age of

incautious Youth, finiſh with the advice and knowledge requiſite to form the Man, ambitious to ſhine as an accompliſhed Courtier, an Orator in the Senate, or a Miniſter at foreign Courts.

In order to effect theſe purpoſes, his Lordſhip, ever anxious to fix in his Son a ſcrupulous adherence to the ſtricteſt Morality, appears to have thought it the firſt, and moſt indiſpenſable object —to lay, in the earlieſt period of life, a firm foundation in good Principles and ſound Religion. His next point was, to give him a perfect knowledge of the dead Languages, and all the different branches of ſolid Learning, by the ſtudy of the beſt ancient Authors; and alſo ſuch a general idea of the Sciences as it is a diſgrace to a Gentleman not to poſſeſs. The article of inſtruction with which he concludes his Syſtem of Education, and which he more particularly enforces throughout the whole Work, is the ſtudy of that uſeful and extenſive Science, the Knowledge of Mankind: in the courſe of which, appears the niceſt inveſtigation of the Human Heart, and the ſprings of Human Actions. From hence we find him induced to lay ſo great a ſtreſs on what are generally called Accompliſhments, as moſt indiſpenſably requiſite to finiſh the amiable and brilliant part of a compleat character.

It would be unneceſſary to expatiate on the merits of ſuch a Work, executed by ſo great a Maſter.

They cannot but be obvious to every perſon of ſenſe; the more, as nothing of this ſort has (I believe) ever been produced in the Engliſh language. The candour of the Public, to which theſe Letters appeal, will determine the amuſement and inſtruction they afford. I flatter myſelf, they will be read with general ſatisfaction; as the principal, and by far the greater part of them, were written when the late Earl of Cheſterfield was in the full vigour of his mind, and poſſeſſed all thoſe qualifications for which he was ſo juſtly admired in England, revered in Ireland, and eſteemed wherever known.

Celebrated all over Europe for his ſuperior Talents as an Epiſtolary Writer, for the brilliancy of his Wit, and the ſolidity of his extenſive Knowledge, will it be thought too preſumptuous to aſſert, that he exerted all thoſe faculties to their utmoſt, upon his favourite ſubject—Education? And that, in order to form the Mind of a darling Son, he even exhauſted thoſe powers which he was ſo univerſally allowed to poſſeſs?

I do not doubt but thoſe who were much connected with the Author, during that ſeries of years in which he wrote the following Letters, will be ready to vouch the truth of the above aſſertion. What I can, and do aſcertain is, the Authenticity of this Publication; which compriſes not a ſingle line, that is not the late Earl of Cheſterfield's.

Some, perhaps, may be of opinion that the firſt letters in this collection, intended for the inſtruction of a child, then under ſeven years of age, were too trifling to merit publication. They are, however, inſerted by the advice of ſeveral gentlemen of learning, and real judgment; who conſidered the whole as abſolutely neceſſary to form a compleat ſyſtem of Education. And, indeed, the Reader will find his Lordſhip repeatedly telling his Son, that his affection for him makes him look upon no inſtruction, which may be of ſervice to him, as too trifling or too low; I, therefore, did not think myſelf authorized to ſuppreſs what, to ſo experienced a man, appeared requiſite to the completion of his undertaking. And, upon this point, I may appeal more particularly to thoſe, who, being fathers themſelves, know how to value inſtructions, of which their tenderneſs and anxiety for their children will undoubtedly make them feel the neceſſity. The inſtructions ſcattered throughout thoſe Letters, are happily calculated

"*To teach the young idea how to ſhoot*;"

to form and enlighten the infant mind, upon its firſt opening, and prepare it to receive the early impreſſions of learning and of morality. Of theſe, many entire letters*, and ſome parts of others, are

* Moſt of theſe Letters are recovered, and in this Edition are inſerted in their proper places.

loſt,

loſt; which, conſidering the tender years of Mr. Stanhope, at that time, cannot be a matter of ſurpriſe, but will always be one of regret. Wherever a complete ſenſe could be made out, I have ventured to give the fragment.

To each of the French letters, throughout the work, an Engliſh tranſlation is annexed: in which I have endeavoured to adhere, as much as poſſible, to the ſenſe of the original: I wiſh the attempt may have proved ſucceſsful.

As to thoſe Repetitions, which ſometimes occur, that many may eſteem Inaccuracies, and think they had been better retrenched: they are ſo varied, and their ſignificancy thrown into ſuch, and ſo many different lights, that they could not be altered without mutilating the work. In the courſe of which, the Reader will alſo obſerve his Lordſhip often expreſsly declaring, that ſuch repetitions are purpoſely intended to inculcate his inſtructions more forcibly. So good a reaſon urged by the Author for uſing them, made me think it indiſpenſably requiſite not to deviate from the original.

The Letters written from the time that Mr. Stanhope was employed as one of his Majeſty's Miniſters abroad, although not relative to Education, yet as they continue the ſeries of Lord Cheſterfield's Letters to his Son, and diſcover his ſentiments on various intereſting ſubjects, of public

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as well as private concern, it is preſumed they cannot fail of being acceptable to the Public. To theſe are added ſome few detached Pieces, which the Reader will find at the end of the fourth volume. The *Originals* of thoſe, as well as of *all* the Letters, are in my poſſeſſion, in the late Earl of Cheſterfield's hand-writing, and ſealed with his own ſeal.

I beg leave to add, that if the following work proves of as much utility to the Youth of theſe Kingdoms, as the Letters were to the perſon for whoſe immediate inſtruction they were written, my utmoſt wiſhes will be gratified; and I ſhall eſteem myſelf happy in reflecting, that, though a Woman, I have had the moſt real of all ſatisfactions,—that of being of ſome uſe to my Country.

Poſtſcript

Poſtſcript to the Advertiſement.

THE favourable manner, in which the following work has been generally received by the Public, hath induced the Editor to offer a reflection or two, in anſwer to certain objections, that have by ſome, perhaps with too much ſeverity, been urged againſt it.

It hath been objected, that the Earl of Cheſterfield entertained too unfavourable an opinion of mankind; that conſequently ſome of his precepts and inſtructions are calculated to inſpire diſtruſt, and an artful conduct. Admitting this accuſation as ever ſo juſt, I am much afraid, that the more we know the World, the leſs apt we ſhall be to reprehend ſuch an over-prudence in this reſpect: for Youth, naturally unſuſpecting, unguarded in their conduct, and unhackneyed in the World, ſeldom fail to become the prey of deſigning and experienced minds. We ſee, however, throughout the work, the noble Author invariably adhering to the maxim, "Stop ſhort of *ſimulation* and of *falſehood*." We find him conſiſtently ſtrenuous in recommending the obſervance of the ſtricteſt morality, and the conſervation of an indelible purity of character: as muſt appear to every one, who reads the Letters with any degree of attention.

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With regard to another objection, which ſome Ladies with ſincerity, and others affectedly make, to a recommendation, as they term it, of gallantry with married women; ſome allowances Candour will make for what "*one Man of the World*," to uſe his Lordſhip's own words, "*writes to another.*" And this reflection will receive additional weight, from conſidering that Mr. Stanhope was then in a country, where the greateſt *appearances* of gallantry are frequently unattended with any criminality; at leaſt, with as little, as in thoſe, where more outward reſerve is practiſed.

But, as may be abundantly collected, his Lordſhip had other motives for ſuch recommendation of an attachment to women of faſhion, than a mere ſacrifice to pleaſure. He preſumed his Son might thereby be domeſticated in the beſt foreign companies, and conſequently acquire their language, and attain a thorough knowledge of their manners, cuſtoms, and whatever elſe might be of uſe to him. Moſt particularly was this advice intended, to give him a deteſtation for the company of that degrading claſs of women, who are gained by intereſted motives; and whom he looked on as the perdition of thoſe young men that unfortunately attach themſelves to them.

Such were undoubtedly Lord Cheſterfield's views, in recommending attachments of a more elevated ſort; and though this cannot be juſtified according

according to the ſtrict rules of religion, yet, conſidering his motives, and the uſage of the countries in which his Son then reſided, my fair countrywomen will, I truſt, in Candour excuſe, what in Strictneſs, perhaps, they cannot juſtify: and, wrapping themſelves up in the cloak of their own innocence, will learn to pity thoſe who live in more diſſipated Regions; and, happy in theſe Realms of virtue, bid defiance to looſer, much looſer pens, than that of the Earl of Cheſterfield.

LORD

LORD CHESTERFIELD's

LETTERS.

LETTER I*.

ON me dit, Monſieur! que vous vous diſpoſez à voïager, et que vous débutez par la Hollande : de ſorte que j'ai crû de mon devoir de vous ſouhaiter un bon voïage, et des vents favorables. Vous aurez la bonté, j'eſpere, de me faire part de vôtre arrivée à la Haye : et ſi après cela, dans le cours de vos voïages, vous faites quelques remarques curieuſes, vous voudrez bien me les communiquer.

La Hollande, où vous allez, eſt de beaucoup la plus belle, et la plus riche des Sept Provinces-Unies, qui toutes enſemble forment la République. Les autres ſont celles de Gueldres, Zélande, Friſe, Utrecht, Groningue, et Over-Yſſel. Les Sept Provinces compoſent ce qu'on appelle les Etats Généraux

* Cette Lettre eſt un pur badinage, Mr. Stanhope aïant fait un voïage en Hollande à l'age d'environ cinq ans.

des Provinces-Unies, et font une République très puiſſante, et très conſidérable.

Une République, au reſte, veut dire un gouvernement tout-à-fait libre, où il n'y a point de Roi. La Haye, où vous irez d'abord, eſt le plus beau village du monde; car ce n'eſt pas une ville. La ville d'Amſterdam, cenſée la capitale des Provinces-Unies, eſt très belle, et très riche. Il y a encore pluſieurs villes fort conſidérables en Hollande, comme Dordrecht, Haerlem, Leyde, Delft, Rotterdam, &c. Vous verrez, par toute la Hollande, une extrême propreté: les rües mêmes y ſont plus propres que nos maiſons ne le ſont ici. La Hollande fait un très grand commerce, ſurtout à la Chine, au Japon, et au reſte des Indes Orientales.

Voici bien des fêtes de ſuite, que vous allez avoir; profitez-en, divertiſſez vous bien: et à vôtre retour, il faudra regagner le tems perdu, en apprenant mieux que jamais. Adieu.

TRANSLATION*.

I AM told, Sir, you are preparing to travel, and that you begin by Holland; I therefore thought it my duty to wiſh you a proſperous journey, and favourable winds. I hope you will be ſo good as to acquaint me with your arrival at the Hague; and if, in the courſe of your travels, you ſhould make any cu-

* This Letter is a mere pleaſantry, Mr. Stanhope having been carried to Holland when he was but about five years of age.

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rious obſervations, be ſo kind to communicate them to me.

Holland, where you are going, is by far the fineſt and richeſt of the Seven United Provinces, which, all together, form the Republic. The other Provinces are Guelderland, Zealand, Frieſland, Utrecht, Groningen, and Overyſſel: theſe Seven provinces form what is called the States General of the United Provinces. This is a very powerful and a very conſiderable Republic. I muſt tell you, that a Republic is a free State, without any King. You will go firſt to the Hague, which is the moſt beautiful village in the world; for it is not a town. Amſterdam, reckoned the capital of the United Provinces, is a very fine, rich city: there are, beſides, in Holland, ſeveral conſiderable towns, ſuch as Dort, Haerlem, Leyden, Delft, and Rotterdam.

You will obſerve, throughout Holland, the greateſt cleanlineſs; the very ſtreets are cleaner than our houſes are here. Holland carries on a very great trade, particularly to China, Japan, and all over the Eaſt Indies.

You are going to have a great many holidays all together; make the beſt uſe of them, by diverting yourſelf well. At your return hither, you muſt regain the loſt time, by learning better than ever. Adieu.

LETTER II.

MON CHER ENFANT, A Iſleworth.

COMME, avec le tems, vous lirez les anciens Poëtes Grecs et Latins, il eſt bon d'avoir premiérement quelque teinture des fondemens de la poëſie, et de ſavoir en general les hiſtoires aux quelles les Poëtes ſont le plus ſouvent alluſion. Vous avez déjà lû l'Hiſtoire Poëtique, et j'eſpere que vous vous en ſouvenez : vous y aurez trouvé celle des Dieux, et des Déeſſes, dont les Poëtes parlent à tous momens. Même les Poëtes modernes, c'eſt à dire, les Poëtes d'aujourdhui, ont auſſi adopté toutes ces hiſtoires des Anciens. Par exemple ; un Poëte Anglois ou François invoque, au commencement de ſon ouvrage, Apollon le Dieu des vers ; il invoque auſſi les neuf Muſes, qui ſont les Déeſſes de la Poëſie ; il les prie de lui être propices ou favorables, et de lui inſpirer leur génie. C'eſt pourquoi je vous envoïe ici l'hiſtoire d'Apollon, et celle des neuf Muſes, ou neuf Sœurs, comme on les nomme ſouvent. Apollon eſt auſſi quelquefois appellé le Dieu du Parnaſſe, parceque le Parnaſſe eſt une montagne, ſur laquelle on ſuppoſe qu'il eſt fréquemment.

C'eſt un beau talent que de bien faire des vers ; et j'eſpere que vous l'aurez, car comme il eſt bien plus difficile d'exprimer ſes penſées en vers qu'en proſe, il y a d'autant plus de gloire à le faire. Adieu.

TRANSLATION.

MY DEAR CHILD, Iſleworth.

AS you will, in time, read the ancient Greek and Latin Poets, it is proper that you ſhould firſt have ſome notion of the foundation of poetry, and a general knowledge of thoſe ſtories to which Poets moſt commonly allude. You have already read the Poetical Hiſtory, and I hope you remember it. You will have found there the hiſtories of Gods and Goddeſſes, whom the Poets are continually mentioning. Even modern Poets (that is to ſay, thoſe of the preſent times) have adopted all the hiſtories of the ancient ones.

For example; an Engliſh or a French Poet, at the beginning of his work, invokes Apollo, the God of Poetry: he alſo invokes the nine Muſes, who are the Goddeſſes of Poetry. He intreats them to be propitious, or favourable; and to inſpire him with their genius. For this reaſon, I here ſend you the hiſtory of Apollo, and that of the nine Muſes, or nine Sifters, as they are frequently called. Apollo is alſo often named the God of Parnaſſus; becauſe he is ſuppoſed to be frequently upon a mountain, called Parnaſſus.

The making verſes well, is an agreeable talent, which I hope you will be poſſeſſed of; for as it is more difficult to expreſs one's thoughts in verſe than in proſe, the being capable of doing it is more glorious. Adieu.

LETTER III.

APOLLON étoit fils de Jupiter et de Latone, qui accoucha de lui et de Diane, en même tems, dans l'île de Délos. Il eſt le Dieu du Jour, et alors il s'appelle ordinairement Phœbus. Il eſt auſſi le Dieu de la Poëſie, et de la Muſique; comme tel il eſt repreſenté avec une lyre à la main, qui eſt une eſpece de harpe. Il avoit un fameux temple à Delphes, où il rendoit des Oracles, c'eſt à dire, où il prédiſoit l'avenir. Les Poëtes l'invoquent ſouvent pour les animer de ſon feu, afin de chanter dignement les loüanges des Dieux et des Hommes.

Les neuf Muſes étoient filles de Jupiter et de la Déeſſe Mnemoſyne, c'eſt à dire, la Déeſſe de la Mémoire; pour marquer que la mémoire eſt néceſſaire aux arts et aux ſçiences.

Elles s'appellent Clio, Euterpe, Polymnie, Thalie, Melpomene, Terpſichore, Uranie, Calliope, Erato. Elles ſont les Déeſſes de la Poëſie, de l'Hiſtoire, de la Muſique, et de tous les arts et les ſçiences. Les Poëtes ont repreſenté les neuf Muſes fort jeunes, et fort belles, ornées de guirlandes de fleurs.

Les montagnes où elles demeurent, ſont le Parnaſſe, l'Hélicon, et le Pinde. Elles ont auſſi deux célébres fontaines, qui s'appellent Hipocrene et Caſtalie. Les Poëtes, en les invoquant, les prient de quitter, pour un moment, le Parnaſſe et l'Hipocrene, pour venir à leur ſecours. et leur inſpirer des vers.

Le

Le Pégaſe eſt le cheval poëtique, dont les Poëtes ſont ſouvent mention : il a des ailes aux pieds. Il donna un coup de pied contre le mont Hélicon, et en ſit ſortir la fontaine d'Hipocrene. Quand un Poëte eſt à faire des vers, on dit, qu'il eſt monté ſur ſon Pégaſe.

TRANSLATION.

APOLLO was ſon of Jupiter and Latona, who was delivered of him and Diana in the iſland of Delos. He is God of the Sun, and thence generally is called Phebus. He is alſo the God of Poetry and of Muſic, in which character he is repreſented with a lyre in his hand: that inſtrument is a kind of harp. There was a famous temple at Delphos, dedicated to Apollo, where he pronounced Oracles, that is to ſay, foretold what is to happen. He is often invoked by Poets, to animate them with his fire, that they may be inſpired to celebrate the praiſes of Gods and of Men.

The nine Muſes were daughters of Jupiter and of the Goddeſs Mnemoſyne, that is to ſay, the Goddeſs of Memory ; to ſhew that Memory is neceſſary to arts and ſciences. They are called Clio, Euterpe, Thalia, Melpomene, Terpſichore, Erato, Polyhymnia, Urania, Calliope. They are the Goddeſſes of Poetry, Hiſtory, Muſic, and of all arts and ſciences. The nine Muſes are repreſented by Poets as very young, very handſome, and adorned with garlands of flowers. The mountains which they inhabit are called Parnaſſus, Helicon, and Pindus. There are two celebrated

fountains which belong to them, named Hippocrene and Caſtalia. Poets, in their invocations, deſire them to quit for a moment their Parnaſſus and Hippocrene, that they may aſſiſt them with their inſpiration to make verſes.

Pegaſus, the poetic horſe, often mentioned by Poets, has wings to his feet. He gave a kick againſt Mount Helicon, and the fountain of Hippocrene immediately ſprang out. When a Poet is making verſes, it is ſometimes ſaid, he is mounted upon his Pegaſus *.

LETTER IV.

A Iſleworth, 19 Juin, 1738.

VOUS êtes le meilleur garçon du monde, et vôtre derniere traduction vaut encore mieux que la premiere. Voilà juſtement ce qu'il faut, ſe perfectionner de plus en plus tous les jours; ſi vous continuez de la ſorte, quoique je vous aime déjà beaucoup, je vous en aimerai bien davantage, et même ſi vous apprenez bien, et devenez ſavant, vous ſerez aimé, et recherché de tout le monde: au lieu qu'on mépriſe, et qu'on évite les ignorans. Pour n'être pas ignorant moi-même, je lis beaucoup; j'ai lû l'autre jour l'hiſtoire de Didon, que je m'en vais vous conter.

Didon étoit fille de Belus, Roi de Tyr, et fut mariée à Sichée qu'elle aimoit beaucoup; mais comme

* This expreſſion is more a French than an Engliſh one.

ce

ce Sichée avoit de grandes richeſſes, Pygmalion, frere de Didon, le fit tuer, et les lui vola. Didon, qui craignoit que ſon frere ne la tuât auſſi, s'enfuit, et ſe ſauva en Afrique, où elle bâtit la belle ville de Carthage. Or il arriva, que, dans ce tems là, Enée ſe ſauva auſſi de la ville de Troye, qui avoit été priſe et brulée par les Grecs ; et comme il faiſoit voile vers l'Italie avec pluſieurs autres Troyens, il fut jetté par la tempête ſur les côtes d'Afrique, et aborda à Carthage. Didon le reçut fort honnêtement, et lui permit de reſter juſques à ce qu'il eut radoubé ſa flotte : mais malheureuſement pour elle, elle en devint amoureuſe. Enée, comme vous pouvez croire, ne fut pas cruel ; de ſorte que l'affaire fut bientôt faite. Quand les vaiſſeaux furent prêts, Enée voulut partir pour l'Italie, où les Dieux l'envoïoient pour être le fondateur de Rome ; mais Didon, qui ne vouloit point qu'il s'en allat, lui reprochoit ſon ingratitude, et les faveurs qu'elle lui avoit accordées. Mais n'importe, il ſe ſauve de nuit, la quitte, et ſe met en mer. La pauvre Didon, au deſeſpoir d'être ainſi abandonnée par un homme qu'elle aimoit tant, fit allumer un grand feu, s'y jetta, et mourut de la ſorte. Quand vous ſerez plus grand, vous lirez toute cette hiſtoire en Latin, dans Virgile, qui en a fait un fort beau poëme, qui s'appelle l'Enéide.

Si vous abandonniez Miſs Pinkerton pour Miſs Williams, croïez vous qu'elle feroit la même choſe ? Adieu, mon cher.

On a fait une jolie Epigramme au ſujet de Didon, que je vous envoïe, et que vous apprendrez facilement par cœur.

Pauvre Didon! où t'a réduite
De tes Maris le triſte ſort?
L'un en mourant cauſe ta fuite,
L'autre en fuïant cauſe ta mort.

TRANSLATION.

YOU are the beſt boy in the world, and your laſt tranſlation is ſtill better than the former. This is juſt as it ought to be, to improve every day more and more. Although I now love you dearly, if you continue to go on ſo, I ſhall love you ſtill more tenderly: if you improve and grow learned, every one will be fond of you, and deſirous of your company; whereas ignorant people are ſhunned and deſpiſed. In order that I may not be ignorant myſelf, I read a great deal. The other day I went through the hiſtory of Dido, which I will now tell you.

Dido was daughter of Belus, King of Tyre, and was married to Sicheus, whom ſhe dearly loved. But as Sicheus had immenſe riches, Pygmalion, Dido's brother, had him put to death, and ſeized his treaſures. Dido, fearful leſt her brother might kill her too, fled to Africa, where ſhe built the fine city of Carthage. Now it happened that, juſt about the ſame time, Eneas alſo fled from the city of Troy, which had been taken and burnt by the Greeks; and as he was going, with many other Trojans, in his ſhips to Italy, he was thrown by a ſtorm upon the coaſt of Africa, and landed at Carthage. Dido received him very kindly, and gave him leave to ſtay till he had refitted his fleet: but, unfortunately for her,

her, ſhe became in love with him. Eneas (as you may eaſily believe) was not cruel; ſo that matters were ſoon ſettled. When the ſhips were ready, Eneas wanted to ſet ſail for Italy, to which the Gods had ordered him, that he might be the founder of Rome; but Dido oppoſed his departure, and reproached him with ingratitude, and the favours he had received. However he left her, ran off in the night, and put to ſea. Poor Dido, in deſpair at being abandoned by the man ſhe loved, had a great pile of wood ſet on fire, threw herſelf into the flames, and was burnt to death. When you are older, you will read all this ſtory in Latin, written by Virgil; who has made a fine poem of it, called the Eneid. If you ſhould abandon Miſs Pinkerton for Miſs Williams, do you think ſhe will do the ſame? Adieu, my dear!

I ſend you a very pretty Epigram upon the ſubject of Dido; you may eaſily learn it by heart.

Infelix Dido! nulli benè nupta marito;
Hoc pereunte fugis, hoc fugiente peris.

LETTER V.

JE vous ai dit, mon cher, que je vous enverrois quelques hiſtoires pour vous amuſer: je vous envoïe donc à preſent celle du Siege de Troye, qui eſt divertiſſante, et ſur laquelle Homére, un ancien Poëte Grec, a fait le plus beau Poëme Epique qui ait jamais été. Par parenthéſe, un Poëme Epique eſt un

long poëme ſur quelque grand événement, ou ſur les actions de quelque grand homme.

Le ſiege de Troye eſt ſi célébre pour avoir duré dix ans, et à cauſe du grand nombre de Héros qui y ont été, qu'il ne faut nullement l'ignorer. Quand vous ſerez plus grand, vous le lirez dans le Grec d'Homére.

Adieu! vous êtes le meilleur enfant du monde.

Je vous renvoïe votre lettre corrigée; car quoiqu'il n'y eut que peu de fautes, il eſt pourtant bon que vous les ſachiez.

TRANSLATION.

I Told you, my dear, that I would ſend you ſome ſtories to amuſe you; I therefore now give you the Hiſtory of the Siege of Troy, which is very entertaining. Homer, an ancient Greek Poet, has wrote upon this ſubject the fineſt Epic Poem that ever was. By the way, you are to know that an Epic Poem is a long poem upon ſome great event, or upon the actions of ſome great man.

The ſiege of Troy is ſo very famous, for having laſted ten years, and alſo upon account of the great number of Heroes who were there, that one muſt by no means be ignorant of ſuch an event. When you are older, you will read it all in the Greek of Homer.

Adieu! you are the beſt child in the world.

I return you your letter corrected; for though it had but few faults, it is however proper that you ſhould know them.

LETTER

LETTER VI.

La cauſe de la guerre entre les Grecs et les Troyens, et du ſiege et de la priſe de Troye.

LA paix regnoit dans le ciel, et les Dieux et les Déeſſes joüiſſoient d'une parfaite tranquillité ; ce qui donnoit du chagrin à la Déeſſe Diſcorde, qui n'aime que le trouble, et les querelles. Elle réſolut donc de les broüiller ; et pour parvenir à ſon but, elle jetta parmi les Déeſſes une Pomme d'or, ſur laquelle ces paroles étoient écrites, *à la plus belle.* Voilà d'abord chacune des Déeſſes qui ſe diſoit la plus belle, et qui vouloit avoir la Pomme ; car la beauté eſt une affaire bien ſenſible aux Déeſſes, auſſi bien qu'aux Dames. La diſpute fut principalement entre Junon femme de Jupiter, Venus la Déeſſe de l'Amour, et Pallas Déeſſe des Arts et des Sçiences. A-la-fin elles convinrent de s'en rapporter à un berger nommé Paris, qui paiſſoit des troupeaux ſur le Mont *Ida* ; mais qui étoit veritablement le fils de Priam Roi de Troye. Elles parurent donc toutes trois nues devant Paris ; car pour bien juger, il faut tout voir. Junon lui offrit les grandeurs du monde, s'il vouloit décider en ſa faveur ; Pallas lui offrit les arts et les ſçiences ; mais Venus, qui lui promit la plus belle femme du monde, l'emporta, et il lui donna la Pomme.

Vous pouvez bien croire à quel point Venus étoit contente, et combien Junon et Pallas étoient courroucées. Venus donc, pour lui tenir parole, lui dit d'aller en Grece chez Ménélas, dont la femme qui s'appelloit

s'appelloit Héléne deviendroit amoureuſe de lui. Il y alla, et Ménélas le reçut chez lui fort honnêtement; mais peu de tems après Héléne s'enfuit avec Paris, qui la mena à Troye. Ménélas irrité de cet outrage, s'en plaignit à ſon frere Agamemnon, Roi de Mycénes, qui engagea les Grecs à venger cet affront. On envoïa donc des Ambaſſadeurs à Troye, pour demander qu'on rendit Héléne à ſon mari, et en cas de refus, pour déclarer la guerre. Paris refuſa de la rendre, ſur quoi la guerre fut déclarée, qui dura dix ans, et dont je vous enverrai bientôt l'hiſtoire.

TRANSLATION.

Cauſe of the War between the Greeks and Trojans, and of the beſieging and taking of Troy.

HEAVEN and Earth were at peace, and the Gods and Goddeſſes enjoyed the moſt perfect tranquillity; when the Goddeſs Diſcord, who delights in confuſion and quarrels, diſpleaſed at this univerſal calm, reſolved to excite diſſenſion. In order to effect this, ſhe threw among the Goddeſſes a golden Apple, upon which theſe words were written, "To the faireſt." Immediately each of the Goddeſſes wanted to have the Apple, and each ſaid ſhe was the handſomeſt; for Goddeſſes are as anxious about their beauty, as mere mortal ladies. The ſtrife was, however, more particularly between Juno, the wife of Jupiter; Venus, the Goddeſs of Love; and Pallas, the Goddeſs of Arts and Sciences. At length

they agreed to be judged by a ſhepherd, named Paris, who fed his flocks upon Mount Ida, and was, however, ſon to Priam, King of Troy. They appeared all three before Paris, and quite naked; for, in order to judge critically, and to determine equitably, it is requiſite that all ſhould be ſeen. Juno offered him the grandeurs of the world, if he would decide in her favour; Pallas promiſed him arts and ſciences; but Venus, who tempted him with the moſt beautiful woman in the univerſe, prevailed, and he gave her the Apple.

You may eaſily imagine how glad Venus was, and how angry Juno and Pallas were. Venus, in order to perform her promiſe, ordered him to go to Menelaüs's, in Greece, whoſe wife, named Helena, would fall in love with him: accordingly he went, and was kindly entertained by Menelaüs; but, ſoon after, Paris ran away with Helena, and carried her off to Troy. Menelaüs, irritated at this injurious breach of hoſpitality, complained to his brother Agamemnon, King of Mycenæ, who engaged the Greeks to avenge the affront. Ambaſſadors were ſent to Troy, to demand the reſtitution of Helena, and, in caſe of a denial, to declare war. Paris refuſed to reſtore her; upon which war was proclaimed. It laſted ten years. I ſhall very ſoon ſend you the hiſtory of it.

LETTER

LETTER VII.

A Iſleworth, ce 30 Juin, 1738.

JE vous envoïe à cette heure, mon cher! une hiſtoire, fort en abregé, du ſiege de Troye, ou vous verrez que les Troyens étoient juſtement punis de l'injuſtice de Paris, qu'ils ſoutenoient.

Je vous enverrai bientôt auſſi, les hiſtoires de pluſieurs des Rois et des Héros, qui étoient dans l'armée des Grecs, et qui méritent d'être ſuës. J'aurois dû vous avoir dit que la ville de Troye étoit en Aſie, et que la Gréce étoit un païs de l'Europe, qui eſt à preſent ſous le Turc, et fait partie de ce qu'on appelle Turquie en Europe.

De la maniere que vous y allez, vous ſerez bien ſavant avec le tems, et je crains même que bientôt vous n'en ſachiez plus que moi. Je vous le pardonnerai pourtant, et je ſerai fort content de paſſer pour un ignorant en comparaiſon de vous. Adieu.

Hiſtoire du Siege de TROYE.

Les Troyens aïant donc refuſé de rendre Héléne à ſon mari; les Grecs leur declarérent la guerre. Or il y avoit en Gréce un grand nombre de Rois, qui fournirent leurs troupes, et qui allérent en perſonne à cette guerre; mais comme il falloit que quelqu'un commandât en chef, ils convinrent tous de donner le commandement à Agamemnon, Roi de Mycénes, et frere de Ménélas, le mari d'Héléne.

Ils

Ils s'embarquerent donc pour Troye ; mais les vents étant contraires, ils furent arretés à Aulis, et n'en pouvoient pas ſortir. Surquoi le Prêtre Calchas déclara que c'étoit la Déeſſe Diane qui envoïoit ces vents contraires, et qui les continuëroit juſques à ce qu' Iphigénie, la fille d'Agamemnon, lui eut été immolée. Agamemnon obéit, et envoïa chercher Iphigénie ; mais dans l'inſtant qu'on alloit la ſacrifier, Diane mit une biche à ſa place, et enleva Iphigénie à Tauros, où elle la fit ſa Prêtreſſe.

Après ceci le vent devint favorable, et ils allerent à Troye, où ils débarquerent, et en firent le ſiege. Mais les Troyens ſe défendirent ſi bien, que le ſiege dura dix ans ; et les Grecs voïant qu'ils ne pouvoient pas prendre la ville par force, eurent recours à la ruſe. Ils firent, donc, faire un grand cheval de bois, et mirent dans le ventre de ce cheval bon nombre de ſoldats bien armés ; et après cela firent ſemblant de ſe retirer à leurs vaiſſeaux, et d'abandonner le ſiege. Les Troyens donnerent dans le panneau, et firent entrer ce cheval dans la ville : ce qui leur couta cher ; car au milieu de la nuit ces hommes ſortirent du cheval, mirent le feu à la ville, en ouvrirent les portes, et firent entrer l'armée des Grecs, qui revinrent, ſaccagérent la ville, et tuérent tous les habitans, excepté un fort petit nombre qui échappérent par la fuite ; parmi leſquels étoit Enée dont je vous ai déjà parlé, qui ſe ſauva avec ſon pére Anchiſe, qu'il portoit ſur ſes épaules, parce qu'il étoit vieux ; et ſon fils Aſcagne, qu'il menoit par la main, parce qu'il etoit jeune.

Hiſtoire d'AJAX.

Ajax, un des plus vaillans Grecs qui furent au ſiege de Troye, étoit fils de Télamon, Prince de Salamine. Après qu' Achille fut tué, il prétendit que ſes armes lui appartenoient, comme ſon plus proche parent. Mais Ulyſſe les lui diſputa, et les emporta; ſurquoi Ajax devint fou, et tuoit tous les moutons qu'il trouvoit, croïant que c'étoient des Grecs. A la fin il ſe tua lui même.

Hiſtoire de NESTOR.

Neſtor étoit le plus vieux et le plus ſage de tous les Grecs qui ſe trouvoient au ſiege de Troye. Il avoit plus de trois cents ans, de ſorte que tant à cauſe de ſon expérience, que de ſa ſageſſe, l'armée Grecque étoit gouvernée par ſes conſeils. On dit même aujourdhui d'un homme qui eſt fort vieux et fort ſage, C'eſt un Neſtor.

Hiſtoire d'ULYSSE.

Ulyſſe, autre Prince qui alla au ſiege de Troye, étoit Roi d'Ithaque, et fils de Laërte. Sa femme ſe nommoit Pénélope, dont il étoit ſi amoureux, qu'il ne vouloit pas la quitter, pour aller au ſiege de Troye; de ſorte qu'il contrefit l'inſenſé pour en être diſpenſé; mais il fut découvert, et obligé d'y aller. C'étoit le plus fin et le plus adroit de tous les Grecs.

Pendant

Pendant les dix années qu'il fut au ſiege de Troye, ſa femme Pénélope eut pluſieurs amans, mais elle n'en écouta aucun, ſi bien qu'à preſent même, quand on veut loüer une femme pour ſa chaſteté, on dit *c'eſt une Pénélope.*

Il fut pluſieurs années, après que Troye fut brulée, avant que d'arriver chez lui, à cauſe des tempêtes, et autres accidens qui lui ſurvinrent dans ſon voïage. Les voïages d'Ulyſſe ſont le ſujet d'un beau poëme, qu' Homére a fait en Grec, et qui s'appelle l'Odyſſée. Ulyſſe avoit un fils, nommé Télémaque.

Du coté des Troyens il y avoit auſſi des perſonnages très illuſtres : Leur Roi Priam, qui étoit fort vieux, avoit eu cinquante enfans de ſa femme Hécube. Quand Troye fut priſe, il fut tué par Pyrrhus, le fils d'Achille. Hécube fut la captive d'Ulyſſe.

Hiſtoire d'HECTOR.

Hector étoit fils de Priam, et le plus brave des Troyens ; ſa femme ſe nommoit Andromaque, et il avoit un fils qui s'appelloit Aſtyanax. Il voulut ſe battre contre Achille, qui le tua, et puis fort brutalement l'attacha à ſon char, et le traina en triomphe autour des murailles de Troye.

Quand la ville fut priſe, ſa femme Andromaque fut captive de Pyrrhus, fils d'Achille, qui en devint amoureux, et l'épouſa.

Hiſtoire

Hiſtoire de CASSANDRE.

Caſſandre, fille de Priam, étoit ſi belle, que le Dieu Apollon en devint amoureux, et lui accorda le don de prédire l'avenir, pour en avoir les dernieres faveurs ; mais comme elle trompa le Dieu, et ne ſe rendit point, il fit enſorte que quoiqu'elle prédit toujours la verité, perſonne ne la croïoit. On dit même à preſent d'une perſonne qui prédit les ſuites d'une affaire, ſur leſquelles on ne l'en croit pas : *c'eſt une Caſſandre.*

Hiſtoire d'ENE'E.

Enée étoit Prince Troyen, fils d'Anchiſe et de la Déeſſe Venus, qui le protégea dans tous ſes dangers. Sa femme s'appella Creüſe, et il en eut un fils, nommé Aſcagne ou Iulus. Quand Troye fut brulée, il ſe ſauva, et porta ſon pére Anchiſe ſur ſes épaules ; à cauſe de quoi il fut appellé le pieux Enée.

Vous ſavez déjà ce qui lui arriva à Carthage avec Didon ; après quoi il alla en Italie, où il épouſa Lavinie, fille du Roi Latinus, après avoir tué Turnus qui étoit ſon rival.

Romulus, qui étoit le fondateur de Rome, deſcendoit d'Enée et de Lavinie.

TRANSLATION.

I Now ſend you, my dear, a very ſhort hiſtory of the ſiege of Troy. You will there ſee how juſtly the Trojans were puniſhed for ſupporting Paris in his injuſtice.

I will

I will ſend you ſoon the hiſtories of ſeveral Kings and Heroes, who were in the Grecian army, and deſerve to be known. I ought to have informed you, that the city of Troy was in Aſia; and that Greece is a country in Europe, which at preſent belongs to the Turks, and is part of what is called Turkey in Europe.

Conſidering the manner in which you now go on, you will in time be very learned; I am even afraid leſt you ſhould ſoon know more than myſelf. However, I ſhall forgive you, and will be very happy to be eſteemed ignorant in compariſon of you. Adieu.

The Hiſtory of the Siege of TROY.

The Trojans having refuſed to reſtore Helen to her huſband, the Greeks declared war againſt them. Now there was in Greece a great number of Kings, who furniſhed troops, and commanded them in perſon. They all agreed to give the ſupreme command to Agamemnon, King of Mycenæ, and brother to Menelaüs, huſband to Helen.

They embarked for Troy; but, meeting with contrary winds, were detained by them at Aulis. Upon which Calchas, the High Prieſt, declared that thoſe adverſe winds were ſent by the Goddeſs Diana, who would continue them till Iphigenia, daughter to Agamemnon, was ſacrificed to her. Agamemnon obeyed, and ſent for Iphigenia; but juſt as ſhe was going to be ſacrificed, Diana put a hind in her ſtead, and

and carried off Iphigenia to Tauros, where ſhe made her one of her prieſteſſes.

After this, the winds became favourable, and they purſued their voyage to Troy, where they landed, and began the ſiege: but the Trojans defended their city ſo well, that the ſiege laſted ten years. The Greeks, finding they could not take it by force, had recourſe to ſtratagem: they made a great wooden horſe, and encloſed in its body a number of armed men; after which they pretended to retire to their ſhips, and abandon the ſiege. The Trojans fell into this ſnare, and brought the horſe into their town; which coſt them dear; for, in the middle of the night, the men concealed in it got out, ſet fire to the city, opened the gates, and let in the Grecian army, that had returned under the walls of Troy. The Greeks ſacked the city, and put all the inhabitants to the ſword, except a very few, who ſaved themſelves by flight. Among theſe was Eneas, whom I mentioned to you before; and who fled with his father Anchiſes upon his ſhoulders, becauſe he was old; and led his ſon Aſcanius by the hand, becauſe he was young.

Story of AJAX.

Ajax was one of the moſt valiant Greeks that went to the ſiege of Troy: he was ſon to Telamon, Prince of Salamis. After Achilles had been killed, he demanded that hero's armour, as his neareſt relation; but Ulyſſes conteſted that point, and obtained the armour. Upon which Ajax went mad, and ſlaughtered

tered all the ſheep he met with, under a notion that they were ſo many Greeks. At laſt he killed himſelf.

Story of NESTOR.

Neſtor was the oldeſt and wiſeſt of all the Greeks who were at the ſiege of Troy. He was above three hundred years old: ſo that, on account of his experience, as well as his wiſdom, the Grecian army was directed by his counſels. Even at this preſent time, it is ſaid of a man, who is very old and very wiſe, He is a Neſtor.

Story of ULYSSES.

Ulyſſes was another Prince who went to the ſiege of Troy; he was King of Ithaca, and ſon of Laertes. His wife's name was Penelope, with whom he was ſo much in love, that, unwilling to leave her, he feigned himſelf mad, in order to be excuſed going to the ſiege of Troy; but, this device being diſcovered, he was compelled to embark for Ilion. He was the moſt artful and ſubtle of all the Greeks. During thoſe ten years of his abſence at Troy, Penelope had ſeveral lovers, but ſhe gave encouragement to none; ſo that even now, when a woman is commended for chaſtity, ſhe is called a Penelope.

After the deſtruction of Troy, Ulyſſes was ſeveral years before he reached his kingdom, being toſſed about by tempeſts and various accidents. The voyages of Ulyſſes have been the ſubject of a very fine poem, written

written by Homer, in Greek, and called the Odyſſey. Ulyſſes had one ſon, whoſe name was Telemachus.

There were alſo many illuſtrious perſons on the Trojan ſide. Priam was their King. He was very old, and had had fifty children by his wife Hecuba. After the taking of Troy, he was killed by Pyrrhus, the ſon of Achilles; and Hecuba was made captive to Ulyſſes.

Story of HECTOR.

Hector was ſon to Priam, and the braveſt of the Trojans; Andromache was his wife, and his ſon's name Aſtyanax. He reſolved to engage Achilles, who killed him, and then brutally faſtened his dead body to his car, and dragged it in triumph round the walls of Troy.

After that city was taken, his wife Andromache became captive to Pyrrhus, the ſon of Achilles. He afterwards fell in love with, and married her.

Story of CASSANDRA.

Caſſandra, daughter of Priam, was ſo beautiful, that the God Apollo fell in love with her; and gave her the power of foretelling future events, upon condition of her compliance with his deſires. But as ſhe deceived the God, by not gratifying his wiſhes, he ordered matters in ſuch a manner, that, although ſhe always

always foretold truth, no body believed her. It is even now ſaid of a perſon who foretels the conſequences of an affair, and is not believed, She is a Caſſandra.

Story of ENEAS.

Eneas was a Trojan Prince, ſon of Anchiſes, and of the Goddeſs Venus, who protected him in all the dangers he underwent. His wife's name was Creuſa; by whom he had a ſon called Aſcanius, or Iulus. When Troy was burnt, he made his eſcape, and carried his father Anchiſes upon his back; for which reaſon he was ſurnamed The Pious Eneas.

You already know what happened to him with Dido at Carthage. After that he went to Italy, where, having killed his rival Turnus, he married Lavinia, daughter to King Latinus.

From Eneas and Lavinia was deſcended Romulus, the founder of Rome.

LETTER VIII.

A Iſleworth, ce 29eme Juillet.

MON CHER ENFANT,

JE vous ai envoïé, dans ma derniere, l'hiſtoire d'Atalante *, qui ſuccomba à la tentation de l'or; je vous envoïe, à cette heure, l'hiſtoire d'une

* Qui ne ſe trouve pas.

femme, qui tint bon contre toutes les tentations ; c'eſt Daphné fille du fleuve Penée. Apollon en fut éperdûment amoureux ; et Apollon étoit comme vous ſavez un Dieu fort accompli ; car il étoit jeune et bien fait, d'ailleurs c'étoit le Dieu du Jour, de la Muſique, et de la Poëſie. Voici bien du brillant ; mais n'importe, il la pourſuivit inutilement, et elle ne voulut jamais l'écouter.

Un jour donc l'aïant rencontrée dans les champs, il la pourſuivit, dans le deſſein de la forcer. Daphné courut de ſon mieux pour l'éviter ; mais à la fin, n'en pouvant plus, Apollon étoit ſur le point de la prendre dans ſes bras, quand les Dieux, qui approuvoient ſa vertu, et plaignoient ſon ſort, la changérent en Laurier ; de ſorte qu'Apollon, qui croïoit embraſſer ſa chere Daphné, fut bien ſurpris de trouver un arbre entre ſes bras. Mais, pour lui marquer ſon amour, il ordonna que le Laurier ſeroit le plus honorable de tous les arbres, et qu'on en couronneroit les Guerriers victorieux, et les plus célébres Poëtes : ce qui s'eſt toujours fait depuis chez les anciens. Et vous trouverez même ſouvent dans les Poëtes modernes, *lauriers* pour *victoires*. Un tel eſt chargé de lauriers, un tel a cueilli des lauriers, dans le champ de bataille : c'eſt à dire il a remporté des victoires ; il s'eſt diſtingué par ſa bravoure. J'eſpere qu'avec le tems vous vous diſtinguerez auſſi par votre courage : c'eſt une qualité très néceſſaire à un honnête homme, et qui d'ailleurs donne beaucoup d'éclat. Adieu.

TRANS-

TRANSLATION.

MY DEAR CHILD,

I Sent you, in my laſt, the ſtory of Atalanta *, who could not reſiſt the temptation of gold: I will now give you the ſtory of a woman, with whom no temptation whatever had any power: this was Daphne, daughter to the river Peneus. Apollo was violently in love with her; and Apollo was, as you know, a very accompliſhed God; for he was young and handſome; beſides which, he was God of the Sun, of Muſic, and of Poetry. Theſe are brilliant qualities; but, notwithſtanding, the nymph was coy, and the lover unſucceſsful.

One day, having met with her in the fields, he purſued, in order to have forced her. Daphne, to avoid him, ran as long as ſhe was able; but at laſt, being quite ſpent, Apollo was juſt going to catch her in his arms, when the Gods, who pitied her fate, and approved her virtue, changed her into a Laurel; ſo that Apollo, inſtead of his dear Daphne, was ſurpriſed to find a tree in his arms. But, as a teſtimony of his love, he decreed the Laurel to be the moſt honourable of all trees; and ordained victorious Warriors and celebrated Poets to be crowned with it: an injunction which was ever afterwards obſerved by the ancients. You will even often find, among the modern Poets, Laurels for Victories. Such-a-one

* Which cannot be found.

is loaded with laurels; ſuch-a-one has gathered laurels in the field of battle: this means, he has been victorious, and has diſtinguiſhed himſelf by his bravery. I hope that, in time, you too will be famous for your courage. Valour is eſſential to a gentleman; beſides that it adds brilliancy to his character. Adieu.

LETTER IX.

A Bath, ce 30ieme Sept. 1738.

MON CHER ENFANT,

JE ſuis bien aiſe d'apprendre que vous êtes revenu gai et gaillard de vos voïages. La danſe de trois jours que vous avez faites ne vous aura pas tant plû, que celle que vous allez recommencer avec votre maître à danſer.

Comme je ſais que vous aimez à apprendre; je préſuppoſe que vous avez repris votre école; car le tems étant précieux, et la vie courte, il n'en faut pas perdre. Un homme d'eſprit tire parti du tems, et le met tout à profit, ou à plaiſir; il n'eſt jamais ſans faire quelque choſe, et il eſt toujours occupé ou au plaiſir, ou à l'étude. L'oiſiveté, dit-on, eſt la mere de tous les vices; mais au moins eſt-il ſur qu'elle eſt l'appanage des ſots, et qu'il n'y a rien de plus mépriſable qu'un fainéant. Caton le Cenſeur, un vieux Romain, d'une grande vertu, et d'une grande ſageſſe, diſoit qu'il n'y avoit que trois choſes dans ſa vie dont il ſe repentoit; la premiere étoit, d'avoir

d'avoir dit un ſecret à ſa femme ; la ſeconde, d'être allé une fois par mer, là où il pouvoit aller par terre ; et la derniere, d'avoir paſſé un jour ſans rien faire. De la maniere que vous emploïez votre tems, j'avoue que je ſuis envieux du plaiſir que vous aurez, de vous voir bien plus ſavant que les autres garçons plus âgés que vous. Quel honneur cela vous fera ; quelle diſtinction ; quels applaudiſſemens vous trouverez partout ! Avouez que cela ſera bien flatteur. Auſſi c'eſt une ambition très louable, que de les vouloir ſurpaſſer, en mérite et en ſavoir ; au lieu que de vouloir ſurpaſſer les autres ſeulement en rang, en dépenſe, en habits, et en équipage, n'eſt qu'une ſotte vanité, qui rend un homme fort ridicule.

Reprenons un peu nôtre Géographie, pour vous amuſer avec les cartes ; car à cette heure, que les jours ſont courts, vous ne pourrez pas aller à la promenade les après diners, il faut pourtant ſe divertir ; rien ne vous divertira plus que de regarder les cartes. Adieu ! vous êtes un excellent petit garçon.

Faites mes compliments à votre Maman.

TRANSLATION.

Bath, Sept. the 30th, 1738.

MY DEAR CHILD,

I Am very glad to hear that you are returned from your travels well, and in good humour. The three days dance which you have borne, has not, I believe, been quite ſo agreeable as that which you are now going to renew with your dancing-maſter.

As I know you have a pleaſure in learning, I take it for granted that you have reſumed your ſtudies; for time is precious, life ſhort, and conſequently one muſt not loſe a ſingle moment. A man of ſenſe knows how to make the moſt of time, and puts out his whole ſum, either to intereſt or to pleaſure: he is never idle; but conſtantly employed either in amuſements or in ſtudy. It is a ſaying, that idleneſs is the mother of all vice. At leaſt, it is certain, that lazineſs is the inheritance of fools; and nothing is ſo deſpicable as a ſluggard. Cato the Cenſor, an old Roman of great virtue and much wiſdom, uſed to ſay, there were but three actions of his life which he regretted. The firſt was, the having told a ſecret to his wife; the ſecond, that he had once gone by ſea when he might have gone by land; and the third, the having paſſed one day without doing any thing. Conſidering the manner in which you employ your time, I own that I am envious of the pleaſure you will have in finding yourſelf more learned than other boys, even thoſe who are older than yourſelf. What honour this will do you! What diſtinctions, what applauſes will follow wherever you go! You muſt confeſs that this cannot but give you pleaſure. The being deſirous of ſurpaſſing them in merit and learning, is a very laudable ambition; whereas the wiſhing to outſhine others in rank, in expence, in clothes, and in equipage, is a ſilly vanity, that makes a man appear ridiculous.

Let us return to our Geography, in order to amuſe ourſelves with maps. Now the days are ſhort,

you

you cannot walk out in the evening; yet one muſt amuſe one's ſelf: and there is nothing ſo entertaining as maps. Adieu! you are an excellent little boy.

Make my compliments to your mamma.

LETTER X.

A Bath, ce 4ieme d'Octobre, 1738.

MON CHER ENFANT,

VOUS voïez bien qu'en vous écrivant ſi ſouvent, et de la maniere dont je le fais, je ne vous traite pas en petit enfant, mais en garçon qui a de l'ambition, et qui aime à apprendre, et à s'inſtruire. De ſorte que je ſuis perſuadé qu'en liſant mes lettres, vous faites attention, non ſeulement à la matiere qu'elles traitent, mais auſſi à l'orthographe et au ſtyle. Car il eſt très important de ſavoir bien écrire des lettres; on en a beſoin tous les jours dans le commerce de la vie, ſoit pour les affaires, ſoit pour les plaiſirs, et l'on ne pardonne qu'aux Dames des fautes d'orthographe et de ſtyle. Quand vous ſerez plus grand, vous lirez les Epîtres, (c'eſt-à-dire les Lettres) de Ciceron, qui ſont le modele le plus parfait de la maniere de bien écrire. A propos de Ciceron, il faut vous dire un peu qui il étoit: c'étoit un vieux Romain, qui vivoit il y a dix-huit cents ans; homme d'un grand génie, et le plus célébre Orateur qui ait jamais été. Ne faut-il pas, par parantheſe, vous expliquer ce que c'eſt qu'un Orateur? Je crois bien que oui. Un Orateur donc,

c'eſt un homme qui harangue dans une aſſemblée publique, et qui parle avec éloquence, c'eſt à dire qui raiſonne bien, qui a un beau ſtyle, et qui choiſit bien ſes paroles. Or jamais homme n'a mieux fait toutes ces choſes que Ciceron ; il parloit quelquefois à tout le peuple Romain, et par ſon éloquence il leur perſuadoit tout ce qu'il vouloit. Quelquefois auſſi il entreprenoit les procès de ſes amis, il plaidoit pour eux devant les Juges, et il manquoit rarement d'emporter leurs ſuffrages, c'eſt à dire, leurs voix, leurs déciſions, en ſa faveur. Il avoit rendu de grands ſervices à la République Romaine, pendant qu'elle joüiſſoit de ſa liberté ; mais quand elle fut aſſujettie par Jules Céſar, le premier Empereur Romain, il devint ſuſpect aux Tyrans, et fut à la fin égorgé par les ordres de Marc Antoine, qui le haïſſoit, parce qu'il avoit harangué ſi fortement contre lui, quand il vouloit ſe rendre maître de Rome.

Souvenez-vous toujours, s'il y a quelques mots dans mes lettres que vous n'entendez pas parfaitement, d'en demander l'explication à votre Maman, ou de les chercher dans le Dictionnaire. Adieu.

TRANSLATION.

Bath, October the 4th, 1738.

MY DEAR CHILD,

BY my writing ſo often, and by the manner in which I write, you will eaſily ſee, that I do not treat you as a little child, but as a boy who loves to learn, and is ambitious of receiving inſtructions. I am even perſuaded, that, in reading my letters, you are

are attentive, not only to the ſubject of which they treat, but likewiſe to the orthography, and to the ſtyle. It is of the greateſt importance to write letters well; as this is a talent which unavoidably occurs every day of one's life, as well in buſineſs as in pleaſure; and inaccuracies in orthography, or in ſtyle, are never pardoned but in ladies. When you are older, you will read the Epiſtles (that is to ſay letters) of Cicero; which are the moſt perfect models of good writing. *A propos* of Cicero; I muſt give you ſome account of him. He was an old Roman, who lived eighteen hundred years ago; a man of great genius, and the moſt celebrated Orator that ever was. Will it not be neceſſary to explain to you what an Orator is? I believe I muſt. An Orator is a man who harangues in a public aſſembly, and who ſpeaks with eloquence; that is to ſay, who reaſons well, has a fine ſtyle, and chooſes his words properly. Now never man ſucceeded better than Cicero, in all thoſe different points: he uſed ſometimes to ſpeak to the whole people of Rome aſſembled; and, by the force of his eloquence, perſuaded them to whatever he pleaſed. At other times, he uſed to undertake cauſes, and plead for his clients in courts of judicature: and in thoſe cauſes he generally had all the ſuffrages, that is to ſay, all the opinions, all the deciſions, in his favour. While the Roman Republic enjoyed its freedom, he did very ſignal ſervices to his country; but after it was enſlaved by Julius Ceſar, the firſt Emperor of the Romans, Cicero became ſuſpected by the Tyrants; and was at laſt put to death by order of Mark Antony,

who hated him for the ſeverity of his orations againſt him, at the time that he endeavoured to maintain the ſovereignty of Rome.

In caſe there ſhould be any words in my letters which you do not perfectly underſtand, remember always to enquire the explanation from your Mamma, or elſe to ſeek for them in the Dictionary. Adieu.

LETTER XI.

A Bath, ce 11ieme d'Octobre, 1738.

MON CHER ENFANT,

VOUS aïant parlé dans ma derniere de Ciceron, le plus grand Orateur que Rome ait jamais produit, (quoiqu'elle en ait produit pluſieurs) je vous préſente aujourd'hui Démoſthénes, le plus célébre des Orateurs Grecs. J'aurois dû à la vérité avoir commencé par Démoſthénes, comme l'ainé, car il vivoit à peu près trois cents ans avant Ciceron; et Ciceron même a beaucoup profité de la lecture de ſes harangues; comme j'eſpere qu'avec le tems vous profiterez de tous les deux. Revenons à Démoſthénes. Il étoit de la célébre ville d'Athenes dans la Grece, et il avoit tant d'éloquence, que pendant un certain tems il gouvernoit abſolument la ville, et perſuadoit aux Atheniens ce qu'il vouloit. Il n'avoit pas naturellement le don de la parole, car il bégaïoit, mais il s'en corrigea, en mettant, quand il parloit, de petits cailloux dans ſa bouche. Il ſe diſtingua particuliere-

ment

ment par les harangues qu'il fit contre Philippe, Roi de Macédoine, qui vouloit ſe rendre maître de la Grece. C'eſt pourquoi ces harangues-là ſont intitulées, *Les Philippiques.* Vous voïez de quel uſage c'eſt que de ſavoir bien parler, de s'exprimer bien, et de s'énoncer avec grace. Il n'y a point de talent, par lequel on ſe rend plus agréable ou plus conſidérable, que par celui de bien parler.

A propos de la ville d'Athenes; je crois que vous ne la connoiſſez guéres encore: et pourtant il eſt bien néceſſaire de faire connoiſſance avec elle; car ſi elle n'a pas été la mere, du moins elle a été la nourrice des Arts et des Sciences; c'eſt à dire, que ſi elle ne les a point inventé, du moins elle les a porté à la perfection. Il eſt vrai que l'Egypte a été la premiere où les arts et les ſciences ont commencés, mais il eſt vrai auſſi que c'eſt Athenes qui les a perfectionnés. Les plus grands philoſophes, c'eſt à dire, les gens qui aimoient, et qui étudioient la ſageſſe, étoient d'Athenes, comme auſſi les meilleurs Poëtes, et les meilleurs Orateurs. Les Arts y ont été portés auſſi à la derniere perfection; comme la Sculpture, c'eſt à dire, l'art de tailler des figures en pierre et en marbre; l'Architecture, c'eſt à dire, l'art de bien bâtir des maiſons, des temples, des théatres. La Peinture, la Muſique, enfin tout fleuriſſoit à Athenes. Les Athéniens avoient l'eſprit délicat, et le goût juſte; ils étoient polis et agréables; et l'on appelloit cet eſprit vif, juſte, et enjoué, qu'ils avoient, le Sel Attique; parce que, comme vous ſavez, le ſel a, en même tems, quelque choſe de piquant et d'agréable. On dit même au-

jourd'hui, d'un homme qui a cette ſorte d'eſprit, qu'il a du Sel Attique, c'eſt à dire Athénien. J'eſpére que vous ſerez bien ſalé de ce Sel-là; mais pour l'être, il faut apprendre bien des choſes, les concevoir, et les dire promptement; car les meilleures choſes perdent leur grace ſi elles paroiſſent trop travaillées. Adieu, mon petit ami; en voilà aſſez pour aujourd'hui.

TRANSLATION.

Bath, October the 11th, 1738.

MY DEAR CHILD,

HAVING mentioned Cicero to you in my laſt; Cicero, the greateſt Orator that Rome ever produced; (although it produced ſeveral;) I this day introduce to your acquaintance Demoſthenes, the moſt celebrated of the Grecian Orators. To ſay the truth, I ought to have begun with Demoſthenes, as the elder; for he lived about three hundred years before the other. Cicero even improved by reading his Orations, as I hope you will in time profit by reading thoſe of both. Let us return to Demoſthenes. He was born at Athens, a celebrated city in Greece; and ſo commanding was his eloquence, that, for a conſiderable time, he abſolutely governed the city, and perſuaded the people to whatever he pleaſed. His elocution was not naturally good, for he ſtammered; but he got the better of that impediment by ſpeaking with ſmall pebbles in his mouth. He diſtinguiſhed himſelf more particularly by his Orations againſt Philip King

of

of Macedonia, who had deſigned the conqueſt of Greece. Thoſe Orations being againſt Philip, were from thence called Philippics. You ſee how uſeful it is to be able to ſpeak well, to expreſs one's ſelf clearly, and to pronounce gracefully. The talent of ſpeaking well is more eſſentially neceſſary than any other, to make us both agreeable, and conſiderable.

A propos of the city of Athens; I believe you at preſent know but little of it: and yet it would be requiſite to be well informed upon that ſubject; for, if Athens was not the mother, at leaſt ſhe was nurſe to all the Arts and Sciences; that is to ſay, though ſhe did not invent, yet ſhe improved them to the higheſt degree of perfection. It is true that Arts and Sciences firſt began in Egypt; but it is as certain that they were brought to perfection at Athens. The greateſt Philoſophers, (that is to ſay, men who loved and ſtudied wiſdom) were Athenians, as alſo the beſt Poets, and the beſt Orators. Arts likewiſe were there brought to the utmoſt perfection; ſuch as Sculpture, which means the art of cutting figures in ſtone and in marble; Architecture, or the art of building houſes, temples, and theatres, well. Painting, Muſic, in ſhort, every art flouriſhed at Athens. The Athenians had great delicacy of wit, and juſtneſs of taſte; they were polite and agreeable. That ſort of lively, juſt, and pleaſing wit, which they poſſeſſed, was called Attic Salt, becauſe ſalt has, as you know, ſomething ſharp and yet agreeable. Even now, it is ſaid of a man, who has that turn of wit, he has Attic Salt; which means Athenian: I hope you will have a

good

good deal of that Salt; but this requires the learning many things, the comprehending and expreſſing them without heſitation: for the beſt things loſe much of their merit, if they appear too ſtudied. Adieu, my dear boy; here is enough for this day.

LETTER XII.

A Bath, ce 18 Octobre 1738.

MON CHER ENFANT,

JE vous ai parlé dans ma derniere de la célebre ville d'Athenes. Mais j'y reviens encore aujourd'hui, car on n'en peut pas trop dire, et vous ne pouvez pas la connoitre trop bien. Elle a produit les plus grands hommes de l'antiquité, et a laiſſé les plus beaux modeles d'Eloquence, de Poëſie, de Philoſophie, de Peinture, de Sculpture, et enfin de tous les Arts et les Sciences; c'eſt ſur ces modeles-là que les Romains ſe ſont formés depuis, et c'eſt ſur ces modeles auſſi que nous devons nous former. Platon, le plus grand philoſophe qui a jamais eté, c'eſt à dire l'homme le plus ſage et le plus ſavant, étoit Athenien; ſes ouvrages qui nous reſtent encore, ſont ce qu'il y a de plus beau de l'antiquité. Il étoit le diſciple, c'eſt à dire l'écolier, de Socrates, célebre philoſophe, et le plus vertueux de tous les anciens; mais Socrates lui meme n'a jamais rien écrit, et il ſe contentoit d'inſtruire les Atheniens par ſes diſcours. Il fut mis à mort injuſtement, par les fauſſes accuſations

des mechans, qui étoient tous ſes ennemis, à cauſe de ſa vertu. Sophocles et Euripides, deux fameux poëtes tragiques, c'eſt à dire qui compoſoient des tragédies, étoient tous deux d'Athenes ; comme auſſi Ariſtophanes, célebre poëte comique, qui faiſoit des comédies. Les Atheniens n'étoient pas moins célebres dans la guerre que dans les ſciences, car ils battirent plus d'une fois, par terre et par mer, le Roy de Perſe, qui attaquoit la Gréce avec des troupes innombrables. Themiſtocles, Miltiades, et Alcibiades, étoient les plus célebres de leurs généraux. Enfin, les Atheniens ſurpaſſoient en tout le reſte de la Gréce, comme la Gréce, dans ce tems-là, ſurpaſſoit tout le reſte du monde. Vous aurez beaucoup de plaiſir à lire l'Hiſtoire de la Gréce, que vous lirez bientôt.

J'ai reçu votre lettre, et je ne manquerai pas d'exécuter vos ordres par rapport à l'étui ; mais dites moi un peu quelle ſorte d'étui vous voulez avoir, car un étui veut dire toute choſe où l'on conſerve une autre, de ſorte qu'il faut ſavoir ce que vous voulez qu'il y ait dans cet étui. Adieu.

TRANSLATION.

Bath, October the 18th, 1738.

MY DEAR CHILD,

IN my laſt I wrote to you concerning the celebrated city of Athens. I now reſume the ſubject ; becauſe too much cannot be ſaid of it, nor can you be too well inſtructed concerning it. The greateſt men of antiquity were Athenians ; and that city produced the

the fineſt models of Eloquence, Poetry, Philoſophy, Painting, Sculpture, and, in ſhort, of all the Arts and Sciences. On thoſe models it was that the Romans afterwards formed their taſte, and on the ſame we muſt perfect ours. Plato, the greateſt philoſopher that ever exiſted, was an Athenian: and ſuch of his writings as ſtill remain are ſuperior to thoſe of all the ancients. A philoſopher is both a wiſe and a learned man. Plato was a diſciple, that is to ſay a ſcholar of Socrates, a celebrated philoſopher, and the moſt virtuous amongſt the ancients. Socrates himſelf never wrote, but by his diſcourſes inſtructed the Athenians. On account of his virtues, all vicious people were enemies to him; they therefore accuſed him falſely, and he was moſt unjuſtly put to death.

Sophocles and Euripides, two famous tragedians, were both Athenians; as was alſo Ariſtophanes, a famous comic poet, who wrote comedies.

The Athenians were as celebrated for valour as for ſcience. They more than once defeated, both by ſea and land, the King of Perſia, who invaded Greece with innumerable forces. Themiſtocles, Miltiades, and Alcibiades, were the moſt renowned of their generals. In ſhort, the Athenians ſurpaſſed the other Greeks in every thing, as much as Greece then outdid the reſt of the world. You are ſoon to read the Hiſtory of Greece, and it will give you much pleaſure.

I received your letter, and will not fail to execute your orders reſpecting the caſe; but let me know what ſort of a caſe you want, as the word *caſe* means every thing

thing made to preſerve another. So that I muſt know what it is that you would have in that caſe. Adieu.

LETTER XIII.

A Bath, ce 30ieme Octobre, 1738.

MON CHER ENFANT,

J'AI reçu votre lettre, qui étoit fort bien écrite, et je vois que vous faites des progrès, et que vous apprenez bien. Cela étant, vous pouvez me demander hardiment tout ce que vous voulez, et je ne manquerai pas de vous apporter un étui, tel que vous le ſouhaitez, à l'exception des inſtrumens pour les dents, dont il n'eſt pas néceſſaire que vous vous ſerviez; au contraire, ils gatent les dents; et il faut ſeulement les tenir bien propres avec une éponge et de l'eau tiede. Il ne faut qu'être bon garçon, et bien apprendre, pour obtenir tout ce que vous ſouhaitez de moi. Outre cela, ſongez quel honneur vous aurez à bien apprendre; les autres garçons vous admireront, et les gens agés vous eſtimeront, et ne vous traiteront pas en petit garçon.

Je vous ai donné, dans mes deux dernieres, un petit detail de la fameuſe ville d'Athenes, ſi celebre autrefois dans la Gréce. Nous verrons à cette heure quelque choſe d'une autre ville de la Gréce, également renommée, mais d'une autre maniere; c'eſt la ville de Lacedémone, ou Sparte, qui fleuriſſoit en même

même tems que la ville d'Athenes. C'étoit une ville toute guerriere, et tous ſes citoyens étoient elevés ſoldats ; ils étoient tous d'une bravoure extraordinaire, et d'une vertu ſcrupuleuſe. Ils ne cultivoient point, comme Athenes, les Arts et les Sciences, et ils ne s'appliquoient qu'à la guerre. L'amour de la patrie étoit leur premier ſentiment, et ils croyoient qu'il n'y avoit rien de plus glorieux, que de mourir en combattant pour leur pays, de ſorte qu'il n'y a point d'exemple qu'un Lacedémonien ait jamais fuï. Le luxe et la molleſſe étoit bannis de Lacedémone. On n'y ſouffroit pas même l'or ni l'argent, de peur d'y corrompre les mœurs. Ils étoient elevés durement, à ſouffrir le froid, et le chaud, et à faire des exercices pénibles, pour fortifier le corps. Ils parloient peu, et leurs réponſes étoient toujours courtes, mais pleines de ſens. Et même à preſent on appelle un ſtyle court, mais qui enferme beaucoup de ſens, le ſtyle laconique, de Lacedémone, qu'on nommoit auſſi Laconie. Lycurgue avoit été leur premier legiſlateur, c'eſt à dire leur avoit donné des loix: c'étoit l'homme le plus vertueux, et le plus ſage, qui ait jamais été. Une preuve réele de cela, c'eſt que quoiqu'il étoit leur roy, il leur donna la libérté ; et ayant fait ſemblant de vouloir faire un voyage pour quelque peu de tems, il les fit tous jurer qu'ils obſerveroient ſes loix exactement juſques à ſon retour ; ce qu'ils firent ; après quoi il s'en alla, et ne revint jamais, afin qu'ils fuſſent obligés d'obſerver ſes loix toujours : renonçant de la ſorte et à la royauté et à ſa patrie, pour le bien de ſa patrie. Adieu, je vous verrai en trois ſemaines.

TRANS-

TRANSLATION.

Bath, October the 30th, 1738.

MY DEAR CHILD,

I RECEIVED your letter, which is very well written; by that I perceive that you improve, and learn well. This being the caſe, you may boldly aſk for whatever you want. I ſhall not fail to bring you the caſe ſuch as you require, excepting that it muſt not contain inſtruments for teeth, which are not neceſſary for you; on the contrary, they ſpoil the teeth, which ought to be kept very clean, but only with a ſponge and warm water. In order to obtain whatever you wiſh from me, you need only be a good boy, and learn well. Beſides, conſider what reputation you will thereby acquire; other boys will admire you, grown-up people will eſteem, and not treat you like a little boy.

In my two laſt letters I gave you a ſhort account of the famous city of Athens, formerly ſo celebrated in Greece. We will now conſider another Grecian city, equally renowned, but in another way; this is Lacedemonia, or Sparta, which flouriſhed at the ſame time as Athens. It was a warlike city, and all its citizens were trained to arms; they were exceedingly brave, and rigidly virtuous. Arts and Sciences were not there cultivated, as at Athens; their only ſtudy was war. The firſt duty was the love of their country; and they were perſuaded that to die in defence of it was the moſt glorious of all actions. No inſtance

ever

ever occurred of a Lacedemonian's having run away. Luxury and eaſe were not admitted of at Sparta; and, to prevent the corruption of manners, gold or ſilver not allowed. Early inured to hardſhips, to ſtrengthen their conſtitutions, they were brought up in the endurance of cold and heat, likewiſe to uſe the moſt laborious exerciſe. They ſpoke but little, and their anſwers were always ſhort, and full of ſenſe. To this day, a conciſe ſtyle, replete with meaning, is called a laconic ſtyle, from Laconia, by which name Lacedemonia was called.

Lycurgus was their firſt legiſlator, which means, that he gave them laws. He was the moſt virtuous, and the wiſeſt man that ever lived. A real proof of this is, that although he was king, he made them free. Pretending to go a journey for ſome time, he obliged all the Lacedemonians to make oath, that until his return they would obſerve his laws ſtrictly. He then went away, and in order that they might never ſwerve from the laws he had eſtabliſhed, he never returned: thus, to promote the good of his country, he gave up his crown, and the pleaſure of living in his native land.

Adieu, in three weeks I ſhall ſee you.

LETTER

LETTER XIV.

JE ſuis bien aiſe que vous étudiez l'Hiſtoire Romaine; car de toutes les anciennes hiſtoires, il n'y en a pas de ſi inſtructive, ni qui fourniſſe tant d'exemples de vertu, de ſageſſe, et de courage. Les autres grands empires, ſavoir, celui des Aſſyriens, celui des Perſes, et celui des Macédoniens, ſe ſont élevés preſque tout d'un coup, par des accidens favorables, et par le ſuccès rapide de leurs armes; mais l'Empire Romain s'eſt aggrandi par degrès, et a ſurmonté les difficultés qui s'oppoſoient à ſon aggrandiſſement, autant par ſa vertu et par ſa ſageſſe, que par ſes armes.

Rome, qui fut dans la ſuite la maîtreſſe du monde, n'étoit d'abord, comme vous le ſavez, qu'une petite ville fondée par Romulus, ſon premier Roi, à la tête d'un petit nombre de bergers et d'aventuriers, qui ſe rangerent ſous lui; et dans le premier dénombrement que Romulus fit du peuple, c'eſt à dire, la premiere fois qu'il fit compter le nombre des habitans, ils ne montoient qu'à trois mille hommes de pied, et trois cents chevaux, au lieu qu'à la fin de ſon regne, qui dura trente-ſept ans, il y avoit quarante-ſix mille hommes de pied, et mille chevaux.

Pendant les deux cents cinquante premieres années de Rome, c'eſt à dire, tout le tems qu'elle fut gouvernée par des Rois, ſes voiſins lui firent la guerre, et tachérent d'étouffer, dans ſa naiſſance, un peuple dont

dont ils craignoient l'aggrandiſſement, conſéquence naturelle de ſa vertu, de ſon courage, et de ſa ſageſſe.

Rome donc emploïa ſes deux cents cinquante premieres années à lutter contre ſes plus proches voiſins, qu'elle ſurmonta; et deux cents cinquante autres, à ſe rendre maîtreſſe d'Italie; de ſorte qu'il y avoit cinq cents ans depuis la fondation de Rome, juſques à ce qu'elle devint maîtreſſe de l'Italie. Ce fut ſeulement dans les deux cents années ſuivantes qu'elle ſe rendit la maîtreſſe du monde, c'eſt à dire, ſept cents ans après ſa fondation.

TRANSLATION.

I AM glad to hear you ſtudy the Roman Hiſtory; for, of all ancient hiſtories, it is the moſt inſtructive, and furniſhes moſt examples of virtue, wiſdom, and courage. The other great Empires, as the Aſſyrian, Perſian, and Macedonian, ſprung up, almoſt of a ſudden, by favourable accidents, and the rapidity of their conqueſts; but the Roman Empire extended itſelf gradually, and ſurmounted the obſtacles that oppoſed its aggrandiſement, not leſs by virtue and wiſdom, than by force of arms.

Rome, which at length became the miſtreſs of the world, was (as you know) in the beginning but a ſmall city, founded by Romulus, her firſt King, at the head of an inconſiderable number of herdſmen and vagabonds, who had made him their Chief. At the firſt ſurvey Romulus made of his people; that is, the firſt time he took an account of the inhabitants, they

they amounted only to three thouſand foot, and three hundred horſe; whereas, towards the end of his reign, which laſted thirty-ſeven years, he reckoned forty-ſix thouſand foot, and one thouſand horſe.

During the firſt two hundred and fifty years of Rome, as long as it was governed by Kings, the Romans were engaged in frequent wars with their neighbours; who endeavoured to cruſh in its infancy a ſtate whoſe future greatneſs they dreaded, as the natural conſequence of its virtue, courage, and wiſdom.

Thus Rome employed its firſt two hundred and fifty years in ſtruggling with the neighbouring States, who were in that period entirely ſubdued; and two hundred and fifty more in conquering the reſt of Italy; ſo that we reckon five hundred years from the foundation of Rome, to the entire conqueſt of Italy. And in the following two hundred years ſhe attained to the Empire of the world; that is, in ſeven hundred years from the foundation of the city.

LETTER XV.

ROMULUS, qui (comme je vous l'ai déjà dit) étoit le Fondateur, et le premier Roi de Rome, n'aïant pas d'abord beaucoup d'habitants pour ſa nouvelle ville, ſongea à tous les moïens d'en augmenter le nombre; et pour cet effet, il publia qu'elle ſerviroit d'azyle, c'eſt à dire, de refuge et de lieu de ſureté pour ceux qui ſeroient bannis des autres villes d'Italie.

d'Italie. Cela lui attira bien des gens qui ſortirent de ces villes, ſoit à cauſe de leurs dettes, ſoit à cauſe des crimes qu'ils y avoient commis: car un azyle eſt un endroit qui ſert de protection à tous ceux qui y viennent, quelque crime qu'ils y aient commis, et on ne peut les y prendre ni les punir. Avouez qu'il eſt aſſez ſurprenant que d'un pareil amas de vauriens et de coquins, il en ſoit ſorti la nation la plus ſage et la plus vertueuſe qui fut jamais. Mais c'eſt que Romulus y fit de ſi bonnes loix, inſpira à tout le peuple un tel amour de la patrie, et de la gloire, y établit ſi bien la religion, et le culte des Dieux, que pendant quelques centaines d'années ce fut un peuple de Héros, et de gens vertueux.

TRANSLATION.

ROMULUS, who (as I have already told you) was the Founder and firſt King of Rome, not having ſufficient inhabitants for his new city, conſidered every method by which he might augment their number; and to that end, he iſſued out a proclamation, declaring, that it ſhould be an *aſylum*, or, in other words, a ſanctuary and place of ſafety, for ſuch as were baniſhed from the different cities of Italy. This device brought to him many people, who quitted their reſpective towns, whether for debt, or on account of crimes which they had committed: an aſylum being a place of protection for all who fly to it; where, let their offences be what they will, they cannot be apprehended or puniſhed. Pray, is it not very aſtoniſhing,

aſtoniſhing, that from ſuch a vile aſſemblage of vagrants and rogues, the wiſeſt and moſt virtuous nation that ever exiſted, ſhould deduce its origin? The reaſon is this; Romulus enacted ſuch wholeſome laws, inſpired his people with ſo great a love of glory and their country, and ſo firmly eſtabliſhed religion, and the worſhip of the Gods, that, for ſome ſucceeding ages, they continued a nation of Heroes and virtuous men.

LETTER XVI.

JE vous ai déjà ſouvent parlé de la néceſſité qu'il y a de ſavoir l'hiſtoire à fond; mais je ne peux pas vous le redire trop ſouvent. Ciceron l'appelle avec raiſon, *Teſtis temporum, lux veritatis, vita memoriæ, magiſtra vitæ, nuntia vetuſtatis.* Par le ſecours de l'hiſtoire un jeune homme peut, en quelque façon, acquérir l'experience de la vieilleſſe; en liſant ce qui a été fait, il apprend ce qu'il a à faire, et plus il eſt inſtruit du paſſé, mieux il ſaura ſe conduire à l'avenir.

De toutes les hiſtoires anciennes, la plus intéreſſante, et la plus inſtructive, c'eſt l'hiſtoire Romaine. Elle eſt la plus fertile en grands hommes, et en grands evénemens. Elle nous anime, plus que toute autre, à la vertu; en nous montrant, comment une petite ville, comme Rome, fondée par une poignée

de Pâtres et d'Aventuriers, s'eſt rendue dans l'eſpace de ſept cents ans maitreſſe du monde, par le moïen de ſa vertu et de ſon courage.

C'eſt pourquoi j'en ai fait un abrégé fort en racourci. Pour vous en faciliter la connoiſſance, et l'imprimer d'autant mieux dans votre eſprit, vous le traduirez peu à peu, dans un livre que vous m'apporterez tous les Dimanches.

Tout le tems de l'hiſtoire Romaine, depuis Romulus juſqu'à Auguſte, qui eſt de ſept cents vingt trois ans, peut ſe diviſer en trois parties.

La premiere eſt ſous les ſept Rois de Rome, et dure deux cents quarante-quatre ans.

La ſeconde depuis l'etabliſſement des Conſuls et l'expulſion des Rois, juſqu'à la premiere Guerre Punique, eſt auſſi de deux cents quarante-quatre ans.

La troiſiéme s'etend, depuis la premiere Guerre Punique juſqu'au regne d'Auguſte, et elle dure deux cents trente-cinq ans; ce qui fait en tout, les ſepts cents vingt-trois ans, ci-deſſus mentionnés, depuis ſa fondation, juſqu'au regne d'Auguſte.

Sous le regne d'Auguſte, Rome étoit au plus haut point de ſa grandeur, car elle étoit la Maîtreſſe *du Monde*; mais elle ne l'étoit plus d'elle-même; aïant perdu ſon ancienne liberté, et ſon ancienne vertu. Auguſte y établit le pouvoir abſolu des Empereurs, qui devint bien-tôt une tyrannie horrible et cruelle ſous les autres Empereurs ſes ſucceſſeurs, moïennant quoi, Rome déchût de ſa grandeur en moins de tems qu'elle n'en avoit pris pour y monter.

Le premier gouvernement de Rome fut Monarchique,

chique, mais une Monarchie bornée, et pas abſolue, car le Sénat partageoit l'autorité avec le Roi. Le Roïaume étoit électif, et non pas héréditaire, c'eſt à dire, quand un Roi mouroit, on en choiſiſſoit un autre, et le fils ne ſuccédoit pas au pere. Romulus, qui fut le fondateur de Rome, en fut auſſi le premier Roi. Il fut élû par le peuple, et forma le premier plan du gouvernement. Il établit le Sénat, qui conſiſtoit en cent membres; et partagea le peuple en trois ordres. Les Patriciens, c'eſt à dire les gens du premier rang; les Chevaliers, c'eſt à dire ceux du ſecond rang; tout le reſte étoit peuple, qu'il appella Plebéiens.

Traduiſez ceci en Anglois, et apportez le moi Dimanche, écrit ſur ces lignes que je vous envoïe.

TRANSLATION.

I Have often told you how neceſſary it was to have a perfect knowledge of Hiſtory; but cannot repeat it often enough. Cicero properly calls it *Teſtis temporum, lux veritatis, vita memoriæ, magiſtra vitæ, nuntia vetuſtatis.* By the help of Hiſtory, a young man may, in ſome meaſure, acquire the experience of old age. In reading what has been done, he is apprized of what he has to do; and, the more he is informed of what is paſt, the better he will know how to conduct himſelf for the future.

Of all ancient hiſtories, the Roman is the moſt intereſting and inſtructive. It abounds moſt with ac-

counts of illuſtrious men, and preſents us with the greateſt number of important events. It likewiſe ſpurs us on, more than any other, to virtuous actions, by ſhowing how a ſmall city, like Rome, founded by a handful of ſhepherds and vagabonds, could, in the ſpace of ſeven hundred years, render herſelf miſtreſs of the world by courage and virtue.

Hence it is that I have reſolved to form a ſmall abridgement of that hiſtory, in order to facilitate your acquiring the knowledge of it; and, for the better imprinting it in your mind, I deſire that, by little and little, you would tranſlate, and copy it fair into a book, which you muſt not fail to bring to me every Sunday.

The whole time of the Roman hiſtory, from Romulus down to Auguſtus Ceſar, being ſeven hundred and twenty-three years, may be divided into three periods.

The firſt, under the ſeven Kings, is of two hundred and forty-four years.

The ſecond, from the expulſion of the Kings, and eſtabliſhment of the Conſuls, to the firſt Punic War, is likewiſe two hundred and forty-four years.

The third is, from the firſt Punic War down to the reign of Auguſtus Ceſar, and laſts two hundred and thirty-five years: which three periods, added together, make up the ſeven hundred and twenty-three years above mentioned, from the foundation of Rome to the reign of Auguſtus Ceſar.

In the reign of Auguſtus, Rome was at the ſummit of her greatneſs; for ſhe was miſtreſs of the world,

though no longer miſtreſs of herſelf, having loſt both her ancient liberty and her ancient virtue. Auguſtus eſtabliſhed the Imperial power, which ſoon degenerated into the moſt deteſtable and cruel tyranny, under the ſucceeding Emperors; in conſequence of which, Rome fell from her former greatneſs, in a ſhorter ſpace of time than ſhe had taken to aſcend to it.

The firſt form of government eſtabliſhed at Rome was *Monarchical*; but a limited, not an abſolute Monarchy, as the power was divided between the King and the Senate. The Kingdom was elective, and not hereditary; that is, when one King died, another was choſen in his room, and the ſon of the deceaſed King did not ſucceed him. Romulus, who was founder of Rome, was alſo her firſt King; he was elected by the people, and he formed the firſt ſyſtem of government. He appointed the Senate, which conſiſted of one hundred; and divided the people into three orders; namely, *Patricians*, who were of the firſt rank or order; *Knights*, of the ſecond; and the third was the common people, whom he called *Plebeians*.

Tranſlate this into Engliſh, and bring it me next Sunday, written upon the lines which I now ſend yon.

LETTER XVII.

ROMULUS et Rémus étoient jumeaux, et fils de Rhéa Sylvia, fille de Numitor Roi d'Albe. Rhéa Sylvia fut enfermée et miſe au nombre des Veſ-

tales, par ſon oncle Amulius, afin qu'elle n'eut point d'enfans, car les Veſtales étoient obligées à la chaſteté. Elle devint pourtant groſſe, et prétendit que le Dieu Mars l'avoit forcée. Quand elle accoucha de Romulus et de Rémus, Amulius ordonna qu'ils fuſſent jettés dans le Tibre. Ils y furent effectivement portés dans leur berceau ; mais l'eau s'étant retirée le berceau reſta à ſec. Une Louve qui étoit venue là pour boire, les allaita, juſques à ce que Fauſtulus, un berger, les emporta chez lui, et les éleva comme ſiens. Etant devenus grands, ils allérent avec nombre de Latins, d'Albains, et de bergers, et ils fondérent Rome. Romulus pour regner ſeul, tua ſon frere Remus, et fut declaré Roi par tous ces gens là. Etant devenu Souverain, il partagea le peuple en trois Tribus et trente Curies, en Patriciens, Plébéiens, Sénat, Patrons, Cliens, et Chevaliers. Les Patriciens étoient les plus accredités, et les plus conſidérables. Les Plébéiens étoient le petit peuple. Les Patrons étoient les gens les plus reſpectables qui protégeoient un certain nombre du petit peuple, qu'on appelloit leurs Cliens. Le Sénat conſiſtoit de cent perſonnes choiſies d'entre les Patriciens ; et les Chevaliers étoient une troupe de trois cents hommes à cheval, qui ſervoient de garde du corps à Romulus, et qu'il appella *Celeres*.

Mais Romulus ne ſe contenta pas de ces réglemens civils, il inſtitua auſſi le culte des Dieux, et établit les Aruſpices et les Augures, qui étoient des Prêtres, dont les premiers conſultoient les entrailles, des victimes qu'on ſacrifioit, et les derniers obſervoient le vol,

vol, et le chant des oiſeaux, et déclaroient ſi les préſages étoient favorables ou non, avant qu'on entreprit quelque choſe que ce pût être.

Romulus, pour attirer des habitants à ſa nouvelle ville, la déclara un aſyle à tous ceux qui viendroient s'y établir; ce qui attira un nombre infini de gens, qui y accoururent des autres villes, et campagnes voiſines. Un Aſyle veut dire, un lieu de ſureté, et de protection, pour ceux qui ſont endettés, ou qui aïant commis des crimes, ſe ſauvent de la juſtice. Dans les païs Catholiques; les egliſes ſont actuellement des aſyles pour toute ſorte de criminels qui s'y refugient.

Mais on manquoit de femmes à Rome: pour ſuppléer à ce défaut, Romulus envoïa faire des propoſitions de mariage à ſes voiſins les Sabins, mais les Sabins rejetterent ces propoſitions avec hauteur; ſurquoi Romulus fit publier dans les lieux circonvoiſins, qu'un tel jour il célébreroit la fête du Dieu *Conſus* *, et qu'il invitoit tout le monde à y aſſiſter. On y accourut de toutes parts, et principalement les Sabins, quand tout d'un coup, à un ſignal donné, les Romains, l'epée à la main, ſe ſaiſiſſent de toutes les femmes qui y étoient: et les épouſerent après. Cet événement remarquable s'appelle l'Enlévement des Sabines. Les Sabins irrités de cet affront, et de cette injuſtice, déclarerent la guerre aux Romains, qui fut terminée et une paix concluë, par l'entremiſe des femmes Sabines, qui étoient établies à Rome. Les

* Selon Plutarque c'étoit le Dieu des Conſeils.

Romains et les Sabins s'unirent parfaitement, ne firent qu'un peuple, et Tatius Roi des Sabins regna, conjointement avec Romulus. Tatius mourut bientôt après, et Romulus regna encore ſeul.

Il faut remarquer que l'Enlévement des Sabines fut une action plus utile que juſte: mais l'utilité ne doit pas autoriſer l'injuſtice, car l'on doit tout ſouffrir, et même mourir, plûtot que de commettre une injuſtice. Auſſi ce fut la ſeule que les Romains firent pendant pluſieurs ſiécles: Un Siécle veut dire, cent ans.

Les voiſins de Rome devinrent bientôt jaloux de cette puiſſance naiſſante; de ſorte que Romulus eut encore pluſieurs guerres à ſoutenir, dans leſquelles il remporta toûjours la victoire; mais comme il commençoit à devenir tyrannique chez lui, et qu'il vouloit ôter au Sénat leurs privileges, pour regner plus deſpotiquement; tout d'un coup il diſparut et l'on ne le vit plus. La vérité eſt que les Sénateurs l'avoient tué; mais comme ils craignoient la colere du peuple, un Sénateur des plus accredités, nommé Proculus Julius, proteſta au peuple, que Romulus lui avoit apparu comme Dieu, et l'avoit aſſuré qu'il avoit été tranſporté au Ciel, et placé parmi les Dieux; qu'il vouloit même que les Romains l'adoraſſent ſous le nom de *Quirinus*; ce qu'ils firent.

Remarquez bien que le gouvernement de Rome ſous Romulus étoit un gouvernement mixte et libre; et que le Roi n'étoit rien moins qu'abſolu; au contraire il partageoit l'autorité, avec le Sénat, et le peuple, à peu près comme le Roi, ici, avec la Chambre Haute, et la Chambre Baſſe. De ſorte que Romulus

mulus voulant faire une injuſtice ſi criante, que de violer les droits du Sénat et la liberté du peuple, fut juſtement puni, comme tout tyran merite de l'être. Tout homme a un droit naturel à ſa liberté, et quiconque veut la lui ravir, mérite la mort, plus que celui qui ne cherche qu'à lui voler ſon argent ſur le grand chemin.

La plupart des loix et des arrangements de Romulus, avoient égard principalement à la guerre, et étoient formés dans le deſſein de rendre le peuple belliqueux: comme en effet il le fut, plus que tout autre. Mais c'étoit auſſi un bonheur pour Rome, que ſon ſucceſſeur, Numa Pompilius, étoit d'un naturel pacifique, qu'il s'appliqua à établir le bon ordre dans la ville, et à faire des loix pour encourager la vertu, et la religion.

Après la mort de Romulus, il y eut un Interregne d'un an: un Interregne eſt l'intervalle entre la mort d'un Roi et l'election d'un autre; ce qui peut ſeulement arriver dans les Roïaumes Electifs; car dans les Monarchies Héréditaires, dès l'inſtant qu'un Roi meurt, ſon fils ou ſon plus proche parent devient immediatement Roi. Pendant cet interregne, les Sénateurs faiſoient alternativement les fonctions de Roi. Mais le peuple ſe laſſa de cette ſorte de gouvernement, et voulut un Roi. Le choix étoit difficile; les Sabins d'un côté, et les Romains de l'autre, voulant chacun un Roi d'entre eux. Il y avoit alors dans la petite ville de Cures, pas loin de Rome, un homme d'une grande réputation de probité, et de juſtice, appellé Numa

Pompilius, qui menoit une vie retirée et champêtre, et joüiſſoit d'un doux repos, dans la ſolitude de la campagne. On convint donc, unanimement, de le choiſir pour Roi, et l'on envoïa des Ambaſſadeurs le lui notifier. Mais bien loin d'être ébloui par une elevation ſi ſubite, et ſi imprevue, il refuſa; et ne ſe laiſſa fléchir qu'avec peine, par les inſtances réiterées des Romains et de ſes plus proches parens: méritant d'autant plus cette dignité, qu'il ne la recherchoit pas. Remarquez, par cet exemple de Numa Pompilius, comment la vertu ſe fait jour, au travers même de l'obſcurité d'une vie retirée et champêtre, et comment tôt ou tard elle eſt toûjours récompenſée.

Numa placé ſur le trône, entreprit d'adoucir les mœurs des Romains, et de leur inſpirer un eſprit pacifique, par les exercices de la religion. Il bâtit un temple en l'honneur du Dieu *Janus*, qui devoit être un indice public de la guerre, ou de la paix; étant ouvert en tems de guerre, et fermé en tems de paix. Il fut fermé pendant tout ſon regne; mais depuis lors juſqu'au regne de Céſar Auguſte, il ne fut fermé que deux fois: la premiere après la premiere Guerre Punique, et la ſeconde après la bataille d'*Actium*, où Auguſte défit Antoine. Le Dieu *Janus* eſt toujours repreſenté avec deux viſages, l'un qui regarde le paſſé et l'autre l'avenir; à cauſe de quoi, vous le verrez ſouvent dans les Pöetes Latins appellé *Janus Bifrons*, c'eſt à dire qui a deux fronts. Mais pour revenir à Numa: il prétendit avoir des entretiens ſecrets avec la Nymphe Egérie pour diſpoſer le peuple, qui aime toujours le merveilleux, à mieux recevoir ſes loix et

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ſes reglemens, comme lui étant inſpirés par la divinité même. Enfin il établit le bon ordre, à la ville et à la campagne; il inſpira à ſes ſujets l'amour du travail, de la frugalité, et même de la pauvreté. Après avoir régné quarante-trois ans, il mourut regretté de tout ſon peuple.

On peut dire, que Rome étoit redevable de toute ſa grandeur à ſes deux premiers Rois, Romulus et Numa, qui en jetterent les fondemens. Romulus ne forma ſes ſujets qu'à la guerre; Numa qu'à la paix et à la juſtice. Sans Numa, ils auroient été feroces et barbares; ſans Romulus, ils auroient peut-être reſtés dans le repos, et l'obſcurité. Mais c'étoit cet heureux aſſemblage de vertus religieuſes, civiles et militaires, qui les rendit à la fin les maîtres du monde.

Tullus Hoſtilius fut élu Roi, bientôt après la mort de Numa Pompilius. Il avoit l'eſprit auſſi guerrier, que Numa l'avoit eu pacifique, et il eut bientôt occaſion de l'exercer; car la ville d'Albe, jalouſe déjà de la puiſſance de Rome, chercha un prétexte pour lui faire la guerre. La guerre étant déclarée de part et d'autre, et les deux armées ſur le point d'en venir aux mains; un Albain propoſa, que pour épargner le ſang de tant de gens, on choiſiroit dans les deux armées un certain nombre, dont la victoire décideroit du ſort des deux villes: Tullus Hoſtilius accepta la propoſition.

Il ſe trouvoit dans l'armée des Albains trois freres, qui s'appelloient les Curiaces, et dans l'armée des Romains trois freres auſſi qu'on nommoit les Ho-

races: Ils étoient de part et d'autre à peu près de même âge et de même force. Ils furent choiſis, et acceptérent avec joïe un choix qui leur faiſoit tant d'honneur. Ils s'avancent entre les deux armées, et l'on donne le ſignal du combat. D'abord deux des Horaces ſont tués par les Curiaces qui tous trois furent bleſſés. Le troiſiéme Horace étoit ſans bleſſure, mais ne ſe ſentant pas aſſez fort pour reſiſter aux trois Curiaces, au défaut de force il uſa de ſtratagême. Il fit donc ſemblant de fuir, et aïant fait quelque chemin, il regarda en arriere et vit les trois Curiaces, qui le pourſuivoient, à quelque diſtance l'un de l'autre, ſelon que leurs bleſſures leur permettoient de marcher, alors il retourne ſur ſes pas, et les tue l'un après l'autre.

Les Romains le reçurent avec joïe dans leur camp; mais ſa ſœur, qui étoit promiſe à un des Curiaces, vient à ſa rencontre, et verſant un torrent de larmes, lui reproche d'avoir tué ſon amant. Sur quoi ce jeune vainqueur dans les tranſports de ſon emportement, lui paſſe l'épée au travers du corps. La juſtice le condamna à la mort, mais il en appella au peuple qui lui pardonna en conſidération du ſervice qu'il venoit de leur rendre.

Tullus Hoſtilius regna trente-deux ans, et fit d'autres guerres contre les Sabins et les Latins. C'étoit un Prince qui avoit de grandes qualités, mais qui aimoit trop la guerre.

TRANS-

TRANSLATION.

ROMULUS and Remus were twins, and ſons of Rhea Sylvia, daughter of Numitor, King of Alba. Rhea Sylvia was, by her uncle Amulius, ſhut up among the Veſtals, and conſtrained by him to become one of their number, to prevent her having any children: for the Veſtals were obliged to inviolable chaſtity. She, nevertheleſs, proved with child, and pretended ſhe had been forced by the God Mars. When ſhe was delivered of Romulus and Remus, Amulius commanded the infants to be thrown into the Tiber. They were in fact brought to the river, and expoſed in their cradle; but the water retiring, it remained on the dry ground. A ſhe-wolf coming there to drink, ſuckled them, till they were taken home by Fauſtulus, a ſhepherd, who educated them as his own. When they were grown up, they aſſociated with a number of Latins, Albans, and ſhepherds, and founded Rome. Romulus, deſirous of reigning alone, killed his brother Remus, and was declared King by his followers. On his advancement to the throne, he divided the people into three Tribes, and thirty *Curiæ*; into *Patricians*, *Plebeians*, *Senate*, *Patrons*, *Clients*, and *Knights*. The Patricians were the moſt conſiderable of all. The common people were called Plebeians. The Patrons were of the moſt reputable ſort, and protected a certain number of the lower claſs, who went under the denomination of their

their clients. The Senate conſiſted of one hundred perſons, choſen from among the Patricians; and the Knights were a ſelect body of three hundred horſemen, who ſerved as *Life Guards* to Romulus, to whom he gave the name of *Celeres*.

But Romulus, not ſatisfied with theſe regulations, inſtituted a form of religious worſhip; eſtabliſhing the *Auruſpices* and *Augurs*. Theſe were Prieſts; and the buſineſs of the former was to inſpect the entrails of the victim offered in ſacrifice; that of the latter, to obſerve the flying, chattering, or ſinging of birds, declaring whether the omens were favourable or not, before the undertaking of any enterprize.

Romulus, with a view of attracting people to his new city, declared it an aſylum, or ſanctuary, for all who were willing to eſtabliſh their abode in it. This expedient brought an infinite number of people, who flocked to him from the neighbouring towns and country. An Aſylum ſignifies a place of ſafety and protection for all ſuch as are loaded with debts, or who have been guilty of crimes, and fly from juſtice. In Catholic countries, their churches are, at this very time, Aſylums for all ſorts of criminals, who take ſhelter in them.

But Rome, at this time, had few or no women: to remedy which want, Romulus ſent propoſals of marriage to his neighbours, the Sabines; who rejected them with diſdain: whereupon Romulus publiſhed throughout all the country, that on a certain day, he intended to celebrate the feſtival of the God *Conſus**,

* According to Plutarch, the God of Counſel.

and

and invited the neighbouring cities to aſſiſt at it. There was a great concourſe from all parts, on that occaſion, particularly of the Sabines; when, on a ſudden, the Romans, at a ſignal given, ſeized, ſword in hand, all the young women they could meet: and afterwards married them. This remarkable event is called the Rape of the Sabines. Enraged at this affront and injuſtice, the Sabines declared war againſt the Romans; which was put an end to, and peace concluded, by the mediation of the Sabine women living at Rome. A ſtrict union was made between the Romans and Sabines, who became one and the ſame people; and Tatius, King of the Sabines, reigned jointly with Romulus; but dying ſoon after, Romulus reigned again alone.

Pray obſerve, that the Rape of the Sabines was more an advantageous than a juſt meaſure; yet the utility of it ſhould not warrant its injuſtice; for we ought to endure every misfortune, even death, rather than be guilty of an injuſtice; and indeed this is the only one that can be imputed to the Romans, for many ſucceeding ages: an Age, or Century, means one hundred years.

Rome's growing power ſoon raiſed jealouſy in her neighbours, ſo that Romulus was obliged to engage in ſeveral wars, from which he always came off victorious; but as he began to behave himſelf tyrannically at home, and attacked the privileges of the Senate, with a view of reigning with more *deſpotiſm*, he ſuddenly diſappeared. The truth is, the Senators killed him;

him; but, as they apprehended the indignation of the people, Proculus Julius, a Senator of great repute, proteſted before the people, that Romulus had appeared to him as a God; aſſuring him that he had been taken up to Heaven, and placed among the Deities: and deſired that the Romans ſhould worſhip him under the name of *Quirinus*; which they accordingly did.

Take notice, that the Roman government, under Romulus, was a *mixed* and *free* government; and the King ſo far from being abſolute, that the power was divided between him, the Senate, and the people, much the ſame as it is between our King, the Houſe of Lords, and Houſe of Commons; ſo that Romulus, attempting ſo horrible a piece of injuſtice, as to violate the privileges of the Senate, and the liberties of the people, was deſervedly puniſhed, as all tyrants ought to be. Every man has a natural right to his liberty; and whoever endeavours to raviſh it from him, deſerves death more than the robber who attacks us for our money on the highway.

Romulus directed the greateſt part of his laws and regulations to war; and formed them with the view of rendering his ſubjects a warlike people, as indeed they were, above all others. Yet it likewiſe proved fortunate for Rome, that his ſucceſſor, Numa Pompilius, was a Prince of a pacific diſpoſition, who applied himſelf to the eſtabliſhing good order in the city, and enacting laws for the encouragement of virtue and religion.

After the death of Romulus, there was a year's *Inter-*

Interregnum. An *Interregnum* is the interval between the death of one King, and the election of another, which can happen only in elective kingdoms; for, in hereditary monarchies, the moment a King dies, his ſon, or his neareſt relation, immediately aſcends the throne.

During the above *Interregnum*, the Senators alternately executed the functions of a Sovereign; but the people ſoon became tired of that ſort of government, and demanded a King. The choice was difficult; as the Sabines on one ſide, and the Romans on the other, were deſirous of a King's being choſen from among themſelves, However, there happened, at that time, to live in the little town of *Cures*, not far from Rome, a man in great reputation for his probity and juſtice, called *Numa Pompilius*, who led a retired life, enjoying the ſweets of repoſe, in a country ſolitude. It was unanimouſly agreed to chooſe him King, and Embaſſadors were diſpatched to notify to him his election; but he, far from being dazzled by ſo ſudden and unexpected an elevation, refuſed the offer, and could ſcarce be prevailed on to accept it, by the repeated intreaties of the Romans, and of his neareſt relations; proving himſelf the more worthy of that high dignity, as he the leſs ſought it. Remark from that example of Numa Pompilius, how virtue forces her way, and ſhines through the obſcurity of a retired life; and that ſooner or later it is always rewarded.

Numa, being now ſeated on the throne, applied himſelf to ſoften the manners of the Romans, and to inſpire them with a love of peace, by exerciſing them in

in religious duties. He built a temple in honour of the God Janus, which was to be a public mark of war and peace, by keeping it open in time of war, and ſhut in time of peace. It remained cloſed during his whole long reign; but from that time, down to the reign of Auguſtus Ceſar, it was ſhut but twice; once at the end of the firſt Punic War, and the ſecond time, in the reign of Auguſtus, after the fight of Actium, where he vanquiſhed Marc Antony. The God Janus is always repreſented with two faces, one looking on the time paſt, and the other on the future; for which reaſon you will often find him, in the Latin Poets, called *Janus bifrons*, *two-fronted Janus*. But, to return to Numa; he pretended to have ſecret conferences with the Nymph Egeria, the better to prepare the people (who are ever fond of what is marvellous) to receive his laws and ordinances as divine inſpirations. In ſhort, he inſpired his ſubjects with the love of induſtry, frugality, and even of poverty. He died, univerſally regretted by his people, after a reign of forty-three years.

We may venture to ſay, that Rome was indebted for all her grandeur to theſe two Kings, Romulus and Numa, who laid the foundations of it. Romulus took pains to form the Romans to war; Numa, to peace and juſtice. Had it not been for Numa, they would have continued fierce and uncivilized; had it not been for Romulus, they would perhaps have fallen into indolence and obſcurity; but it was the happy union of religious, civil, and military virtues, that rendered them maſters of the world.

Tullus

Tullus Hoſtilius was elected King, immediately after the death of Numa Pompilius. This Prince had as great talents for war, as his predeceſſor had for peace, and he ſoon found an opportunity to exerciſe them; for the city of Alba, already jealous of the power of Rome, ſought a pretext of coming to a rupture with her. War, in fact, was declared on both ſides, and the two armies were ready to engage, when an Alban propoſed, in order to ſpare ſo great an effuſion of blood, that a certain number of warriors ſhould be choſen out of each army, on whoſe victory the fortune of both nations ſhould depend.

Tullus Hoſtilius accepted the propoſal, and there happening to be, in the Alban army, three brothers, named Curiatii; and in the Roman army, three brothers, called Horatii; who were all much of the ſame age and ſtrength; they were pitched upon for the champions, and joyfully accepted a choice which reflected ſo much honour on them. Then, advancing in preſence of both armies, the ſignal for combat was given. Two of the Horatii were ſoon killed by the Curiatii, who were themſelves all three wounded. The third of the Horatii remained yet unhurt; but, not capable of encountering the three Curiatii all together, what he wanted in ſtrength, he ſupplied by ſtratagem. He pretended to run away, and, having gained ſome ground, looked back, and ſaw the three Curiatii purſuing him, at ſome diſtance from each other, haſtening with as much ſpeed as their wounds permitted them; he then returning, killed all three, one after another.

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The Romans received him joyfully in their camp; but his ſiſter, who was promiſed in marriage to one of the Curiatii, meeting him, poured forth a deluge of tears, reproaching him with the death of her lover; whereupon the young conqueror, tranſported with rage, plunged his ſword into her boſom. Juſtice condemned him to death; but having appealed to the people, he received his pardon, in conſideration of the ſervice he had rendered to his country.

Tullus Hoſtilius reigned thirty-two years, and conducted other wars againſt the Sabines and Latins. He was a Prince poſſeſſed of great qualities, but too much addicted to war.

LETTER XVIII.

DEAR BOY, Monday.

I Send you, here encloſed, your hiſtorical exerciſe for this week; and thank you for correcting ſome faults I had been guilty of in former papers. I ſhall be very glad to be taught by you; and, I aſſure you, I would rather have you able to inſtruct me, than any other body in the world. I was very well pleaſed with your objection to my calling the brothers, that fought for the Romans and the Albans, the *Horatii* and the *Curiatii*; for which I can give you no better reaſon, than uſage and cuſtom, which determine all languages. As to ancient proper names, there is no ſettled rule, and we muſt be guided by cuſtom: for example,

example, we ſay Ovid and Virgil, and not Ovidius and Virgilius, as they are in Latin: but then we ſay, Auguſtus Ceſar, as in the Latin, and not Auguſt Ceſar, which would be the true Engliſh. We ſay Scipio Africanus, as in Latin, and not Scipio the African. We ſay Tacitus, and not Tacit: ſo that, in ſhort, cuſtom is the only rule to be obſerved in this caſe. But, wherever cuſtom and uſage will allow it, I would rather chooſe not to alter the ancient proper names. They have more dignity, I think, in their own, than in our language. The French, change moſt of the ancient proper names, and give them a French termination or ending, which ſometimes ſounds even ridiculous; as for inſtance, they call the Emperor Titus, *Tite*; and the hiſtorian Titus Livius, whom we commonly call in Engliſh Livy, they call *Tite Live*. I am very glad you ſtarted this objection; for the only way to get knowledge, is to inquire and object. Pray remember to aſk queſtions, and to make your objections, whenever you do not underſtand, or have any doubts about any thing.

LETTER XIX.

BIentôt après la mort de Tullus Hoſtilius, le peuple choiſit pour Roi Ancus Marcius, petit fils de Numa. Il rétablit d'abord le culte divin, qui avoit été un peu négligé pendant le regne guerrier de Tullus Hoſtilius. Il eſſuïa quelques guerres, malgré lui,

lui, et y remporta toujours l'avantage. Il aggrandit la ville de Rome, et mourut après avoir regné vingt-quatre ans. Il ne le céda en mérite, ſoit pour la guerre, ſoit pour la paix, à aucun de ſes prédéceſſeurs.

Un certain Lucumon, Grec de naiſſance, qui s'étoit établi à Rome ſous le regne d'Ancus Marcius, fut élu Roi à ſa place, et prit le nom de Tarquin. Il créa cent nouveaux Sénateurs, et ſoutint pluſieurs guerres contre les peuples voiſins, dont il ſortit toujours avec avantage. Il augmenta, embellit et fortifia la ville. Il fit des Aqueducs et des Egouts. Il bâtit auſſi le Cirque, et jetta les fondemens du Capitole : le Cirque étoit un lieu célébre, à Rome, où l'on faiſoit les courſes de chariots.

Tarquin avoit deſtiné pour ſon ſucceſſeur Servius Tullius, qui avoit été priſonnier de guerre, et par conſéquent eſclave ; ce que les fils d'Ancus Marcius, qui étoient à cette heure devenus grands, aïant trouvé mauvais, ils firent aſſaſſiner Tarquin, qui avoit regné trente-huit ans. L'attentat et le crime des fils d'Ancus Marcius leur furent inutiles ; car Servius Tullius fut déclaré Roi par le peuple, ſans demander le conſentement du Sénat. Il ſoutint pluſieurs guerres qu'il termina heureuſement. Il partagea le peuple en dix-neuf tribus ; il établit le *Cens*, ou le dénombrement du peuple, et il introduiſit la coutume d'affranchir les eſclaves. Servius ſongeoit à abdiquer la couronne, et à établir à Rome une parfaite République, quand il fut aſſaſſiné par ſon gendre Tarquin le Superbe. Il regna quarante-quatre ans, et fut ſans contredit le meilleur de tous les Rois de Rome.

Tarquin

Tarquin étant monté ſur le trône, ſans que ni le Peuple ni le Senat lui euſſent conféré la Roïauté ; la conduite qu'il y garda répondit à de tels commencemens, et lui fit donner le ſurnom de *Superbe*. Il renverſa les ſages établiſſemens des Rois ſes prédéceſſeurs, foula aux pieds les droits du peuple, et gouverna en Prince arbitraire et deſpotique. Il bâtit un temple magnifique à Jupiter, qui fut appellé le Capitole, à cauſe qu'en creuſant les fondemens, on y avoit trouvé la tête d'un homme, qui s'appelle en Latin *Caput* : le Capitole étoit le bâtiment le plus célébre de Rome.

La tyrannie de Tarquin étoit déjà devenue odieuſe et inſupportable aux Romains, quand l'action de ſon fils Sextus leur fournit une occaſion de s'en affranchir. Sextus étant devenu amoureux de Lucrece, femme de Collatin, et celle-ci ne voulant pas conſentir à ſes deſirs, il la força. Elle decouvrit le tout à ſon mari et à Brutus ; et après leur avoir fait promettre de venger l'affront qu'on lui avoit fait, elle ſe poignarda. Là deſſus ils ſoulevérent le peuple, et Tarquin avec toute ſa famille fut banni de Rome, par un décret ſolemnel, après y avoir regné vingt-cinq ans. Telle eſt la fin que méritent tous les tyrans, et tous ceux qui ne ſe ſervent du pouvoir que le ſort leur a donné, que pour faire du mal, et opprimer le genre humain.

Du tems de Tarquin, les livres des Sybilles furent apportés à Rome, conſervés toujours après avec un grand ſoin, et conſultés comme des oracles.

Tarquin chaſſé de Rome, fit pluſieurs tentatives pour y rentrer, et cauſa quelques guerres aux Romains.

mains. Il engagea Porſenna, Roi d'Hétrurie, à appuyer ſes intérêts, et à faire la guerre aux Romains pour le rétablir. Porſenna marcha donc contre les Romains, défit leur armée, et auroit pris Rome même, s'il n'eût été arrêté par la valeur d'Horatius Coclés, qui défendit ſeul contre toute l'armée, un pont, par où il falloit paſſer. Porſenna, intimidé par les prodiges de valeur et de courage, qu'il voyoit faire tous les jours aux Romains, jugea à propos de conclure la paix avec eux, et de ſe retirer.

Ils eurent pluſieurs autres guerres avec leurs voiſins, dont je ne ferai point mention, ne voulant m'arrêter qu'aux événemens les plus importans. En voici un qui arriva bientôt, ſeize ans après l'établiſſement des Conſuls. Le peuple étoit extrêmement endetté, et refuſa de s'enroller pour la guerre, à moins que ſes dettes ne fuſſent abolies. L'occaſion étoit preſſante, et la difficulté grande, mais le Senat s'aviſa d'un expédient pour y remedier ; ce fut de créer un Dictateur, qui auroit un pouvoir abſolu, et au deſſus de toutes les loix, mais qui ne dureroit que pour un peu de tems ſeulement. Titus Largius, qui fut nommé à cette dignité, appaiſa le déſordre, rétablit la tranquillité, et puis ſe démit de ſa charge.

On eut ſouvent, dans la ſuite, recours à cet expédient d'un Dictateur, dans les grandes occaſions ; et il eſt à remarquer, que quoique cette charge fût revêtue d'un pouvoir abſolu et deſpotique, pas un ſeul Dictateur n'en abuſa, pour plus de cent ans.

TRANS-

TRANSLATION.

SOON after the death of Tullus Hoſtilius, the people placed upon the throne Ancus Marcius, grandſon to Numa Pompilius. His firſt care was to re-eſtabliſh divine worſhip, which had been ſomewhat neglected during the warlike reign of his predeceſſor. He engaged in ſome wars, againſt his will, and always came off with advantage. He enlarged the city; and died after a reign of twenty-four years: a Prince not inferior, whether in peace or war, to any of his predeceſſors.

One Lucumon, a Greek by birth, who had eſtabliſhed himſelf at Rome in the reign of Ancus Marcius, was choſen King in his place, and took the name of Tarquin. He added a hundred Senators to the former number; carried on, with ſucceſs, ſeveral wars againſt the neighbouring States; and enlarged, beautified, and ſtrengthened the city. He made the Aqueducts and Common Sewers, built the Circus, and laid the foundation of the Capitol: the Circus was a celebrated place at Rome, ſet apart for chariot-races, and other games.

Tarquin had deſtined for his ſucceſſor Servius Tullius, one who, having been taken priſoner of war, was conſequently a ſlave; which the ſons of Ancus Marcius, now grown up, highly reſenting, cauſed Tarquin to be aſſaſſinated, in the thirty-eighth year of his reign; but that criminal deed of the ſons of Ancus

Marcius was attended with no ſucceſs; for the people elected Servius Tullius King, without aſking the concurrence of the Senate. This prince was engaged in various wars, which he happily concluded. He divided the people into nineteen tribes; eſtabliſhed the *Cenſus*, or general ſurvey of the citizens; and introduced the cuſtom of giving liberty to ſlaves, called otherwiſe *manumiſſion*. Servius intended to abdicate the crown, and form a perfect Republic at Rome, when he was aſſaſſinated by his ſon-in-law, Tarquin the Proud. He reigned forty-four years, and was, without diſpute, the beſt of all the Kings of Rome.

Tarquin having aſcended the throne, invited to Royalty neither by the People nor Senate, his conduct was ſuitable to ſuch a beginning, and cauſed him to be ſurnamed the *Proud*. He overturned the wiſe eſtabliſhments of the Kings his predeceſſors, trampled upon the rights of the people, and governed as an arbitrary and deſpotic Prince. He built a magnificent temple to Jupiter, called the Capitol, becauſe, in digging its foundation, the head of a man had been found there, which in Latin is called *Caput*: the Capitol was the moſt celebrated edifice in Rome.

The tyranny of Tarquin was already become odious and inſupportable to the Romans; when an atrocious act of his ſon Sextus adminiſtered to them an opportunity of aſſerting their liberty. This Sextus, falling in love with Lucretia, wife to Collatinus, who would not conſent to his deſires, raviſhed her. The lady diſcovered the whole matter to her huſband, and to Brutus, and then ſtabbed herſelf; having firſt made them

them promiſe to revenge the outrage done to her honour. Whereupon they raiſed the people; and Tarquin, with all his family, was expelled by a ſolemn decree, after having reigned twenty-five years. Such is the fate that tyrants deſerve, and all thoſe who, in doing evil, and oppreſſing mankind, abuſe that power which Providence has given.

In the reign of Tarquin, the books of the Sybils were brought to Rome, and ever after preſerved and conſulted as oracles.

Tarquin, after his expulſion, made ſeveral attempts to reinſtate himſelf, and raiſed ſome wars againſt the Romans. He engaged Porſenna, King of Hetruria, to eſpouſe his intereſts, and make war upon them, in order to his reſtoration. Porſenna marched againſt the Romans, defeated their forces, and moſt probably would have taken the city, had it not been for the extraordinary courage of Horatius Cocles, who alone defended the paſs of a bridge againſt the whole Tuſcan army. Porſenna, ſtruck with admiration and awe of ſo many prodigies of valour as he remarked every day in the Romans, thought proper to make peace with them, and draw off his army.

They had many other wars with their neighbours, which I omit mentioning, as my purpoſe is to dwell only upon the moſt important events. Such is the following one, which happened about ſixteen years after the eſtabliſhing of Conſuls. The people were loaded with debts, and refuſed to enliſt themſelves in military ſervice, unleſs thoſe debts were cancelled. This was a very preſſing and critical juncture; but

the Senate found an expedient, which was to create a Dictator, with a power ſo abſolute as to be above all law; which, however, was to laſt but a ſhort time. Titus Largius was the perſonage named for the purpoſe; who, having appeaſed the tumult, and reſtored tranquillity, laid down his high employment.

The Romans had often, in ſucceeding times, and on preſſing occaſions, recourſe to this expedient. It is remarkable, that though that office was inveſted with an abſolute and deſpotic power, not one Dictator abuſed it, for upwards of a hundred years.

LETTER XX.

NOUS voici parvenus à une importante *Epoque* de l'Hiſtoire Romaine; c'eſt à dire, à l'établiſſement d'un gouvernement libre.

Les Rois et la Royauté étant bannis de Rome, on réſolut de créer à la place d'un Roi, deux Conſuls, dont l'autorité ne ſeroit qu'annuelle, c'eſt à dire, qu'elle ne dureroit qu'un an. On laiſſa au peuple le droit d'élire les Conſuls, mais ils ne pouvoient les choiſir que parmi les Patriciens, c'eſt à dire, les gens de qualité. Les deux Conſuls avoient le même pouvoir qu'avoient auparavant les Rois, mais avec cette différence eſſentielle, qu'ils n'avoient ce pouvoir que pour un an, et qu'à la fin de ce terme, ils en devoient rendre compte au peuple: moïen aſſuré d'en prévenir l'abus.

l'abus. Ils étoient appellés Conſuls du verbe Latin *Conſulere*, qui ſignifie Conſeiller, comme qui diroit, les Conſeillers de la République.

Les deux premiers Conſuls qu'on élut furent L. Junius Brutus, et L. Collatinus, le mari de Lucréce. Les Conſuls avoient les mêmes marques de dignité, que les Rois, excepté la couronne et le ſceptre. Mais ils avoient la robe de pourpre, et la *Chaire Curule*, qui étoit une Chaiſe d'ivoire, ſur des roues. Les Conſuls, le Sénat, et le Peuple, firent tous ſerment, de ne pas rappeller Tarquin, et de ne jamais ſouffrir de Roi à Rome.

Remarquez bien la forme du gouvernement de Rome. L'autorité étoit partagée entre les Conſuls, le Senat, et le Peuple ; chacun avoit ſes droits : et depuis ce ſage établiſſement, Rome s'éleva, par un progrès rapide, à une perfection, et une excellence qu'on a peine à concevoir.

Souvenez vous que le gouvernement monarchique avoit duré deux cents quarante-quatre ans.

TRANSLATION.

WE are now come to an important *epocha* of the Roman Hiſtory ; I mean the eſtabliſhment of a free government.

Royalty being baniſhed Rome, it was reſolved to create, inſtead of a King, two Conſuls, whoſe authority ſhould be annual ; or, in other words, was to laſt no longer than one year. The right of electing the

Conſuls was left to the people; but they could chooſe them only from among the Patricians; that is, from among men of the firſt rank. The two Conſuls were jointly inveſted with the ſame power the Kings had before, with this eſſential difference, that their power ended with the year; and at the expiration of that term, they were obliged to give an account of their regency to the people: a ſure means to prevent the abuſe of it. They were called Conſuls, from the Latin verb *conſulere*, to counſel; which intimated their being Counſellors to the Republic.

The firſt Conſuls elected were L. Junius Brutus, and P. Collatinus, Lucretia's huſband. The Conſuls held the ſame badges of dignity as the Kings, excepting the crown and ſceptre. They had the purple robe, and the Curule chair, being a chair of ivory, ſet upon wheels. The Conſuls, Senate, and People, took a ſolemn oath, never to recall Tarquin, or ſuffer a King in Rome.

Take notice of the form of the Roman government. The power was divided between the Conſuls, Senate, and People; each had their rights and privileges: and, from the time of that wiſe eſtabliſhment, Rome exalted herſelf, with a rapid progreſs, to ſuch a high point of perfection and excellency, as is ſcarce to be conceived.

Remember, that the monarchical government laſted two hundred and forty-four years.

LETTER

LETTER XXI.

CEPENDANT les Patriciens en agiſſoient aſſez mal avec le peuple, et abuſoient du pouvoir que leur rang et leurs richeſſes leurs donnoient. Ils empriſonnoient ceux des Plébéiens qui leur devoient de l'argent, et les chargeoient de chaines. Ce qui cauſa tant de mécontentement, que le peuple quitta Rome, et ſe retira en corps, ſur le *Mont Sacré*, à trois milles de Rome. Une déſertion ſi générale donna l'allarme au Sénat et aux Patriciens, qui leur envoïérent des deputations pour les perſuader de revenir ; mais inutilement. A la fin on choiſit dix des plus ſages et des plus moderés du Sénat, qu'on envoïa au peuple avec un plein pouvoir de conclure la paix, aux meilleures conditions qu'ils pourroient. Menénius Agrippa, qui portoit la parole, termina ſon diſcours au peuple par un apologue qui les frappa extremement. " Autrefois, dit il, les membres du corps " humain, indignés de ce qu'ils travailloient tous " pour l'eſtomach, pendant que lui oiſif et pareſſeux " jouiſſoit tranquillement des plaiſirs, qu'on lui pré- " paroit, convinrent de ne plus rien faire : mais " voulant dompter ainſi l'eſtomach, par la famine, " tous les membres et tout le corps tombérent dans " une foibleſſe, et une inanition extrême." Il comparoit ainſi cette diviſion inteſtine des parties du corps, avec la diviſion qui séparoit le peuple d'avec le Sénat. Cette application plût tant au peuple que

la paix fut conclue à certaines conditions, dont la principale étoit, que le peuple choiſiroit, parmi eux, cinq nouveaux magiſtrats, qui furent appellés Tribuns du peuple. Ils étoient élus tous les ans, et rien ne pouvoit ſe faire ſans leur conſentement. Si l'on propoſoit quelque loi, et que les Tribuns du peuple s'y oppoſaſſent, la loi ne pouvoit paſſer; ils n'étoient pas même obligés d'alléguer de raiſon pour leur oppoſition, il ſuffiſoit qu'ils diſſent ſimplement, *Veto*, qui veut dire, *je défends*. Remarquez bien cette époque intéreſſante de l'hiſtoire Romaine, et ce changement conſidérable dans la forme du gouvernement, qui aſſura au peuple, pendant quelques Siécles, leurs droits et leurs priviléges, que les Grands ſont toujours trop portés à envahir injuſtement. Ce changement arriva l'an de Rome 261, c'eſt à dire, vingt et un an après le banniſſement des Rois, et l'établiſſement des Conſuls.

Outre les Tribuns, le peuple obtint auſſi deux nouveaux Magiſtrats annuels appellés les *Ediles* du peuple, qui étoient ſoumis aux Tribuns du peuple, faiſoient éxécuter leurs ordres, rendoient la juſtice ſous eux, veilloient à l'entretien des temples et des bâtimens publics, et prenoient ſoin des vivres.

Remarquez quels étoient les principaux Magiſtrats de Rome. Premiérement c'étoient les deux Conſuls, qui étoient annuels, et qui avoient entre eux le pouvoir des Rois. Après cela, dans les grands beſoins, on créa la charge de Dictateur, qui ne duroit ordinairement que ſix mois, mais qui étoit revêtue d'un pouvoir abſolu.

Les

Les Tribuns du Peuple étoient des Magiſtrats annuels, qui veilloient aux intérêts du peuple, et les protégeoient contre les injuſtices des Patriciens. Pour les Ediles, je viens de décrire leurs fonctions.

Quelques années après on créa encore deux nouveaux Magiſtrats, qui s'appelloient les *Cenſeurs*. Ils étoient d'abord pour cinq ans; mais ils furent bientôt reduits à un an et demi. Ils avoient un très grand pouvoir; ils faiſoient le dénombrement du peuple, ils impoſoient les taxes, ils avoient ſoin des mœurs, et pouvoient chaſſer du Sénat, ceux qu'ils en jugeoient indignes; ils pouvoient auſſi dégrader les Chevaliers Romains, en leur ôtant leur cheval.

Pas fort long tems après, on créa encore deux autres nouveaux Magiſtrats, appellés les *Préteurs*; qui étoient les principaux Officiers de la juſtice, et jugeoient tous les procès. Voici donc les grands Magiſtrats de la République Romaine, ſelon l'ordre de leur établiſſement.

Les Conſuls.
Le Dictateur.
Les Tribuns du Peuple.
Les Ediles.
Les Cenſeurs.
Les Préteurs.

TRANSLATION.

THE Patricians, however, treated the People ungenerouſly, and abuſed the power which their rank and riches gave them. They threw into

priſon ſuch of the Plebeians as owed them money, and loaded them with irons. Theſe harſh meaſures cauſed ſo great a diſcontent, that the people in a body abandoned Rome, and retired to a riſing ground, three miles diſtant from the city, called *Mons Sacer*. Such a general defection alarmed the Senate and Patricians; who ſent a deputation to perſuade them to return, but to no purpoſe. At length ſome of the wiſeſt and moſt moderate of the Senators were ſent on that buſineſs, with full powers to conclude a peace on the beſt conditions they could obtain. Agrippa, who ſpoke in behalf of the Senate, finiſhed his diſcourſe with a fable, which made great impreſſion on the minds of the people. "Formerly," ſaid he, "the members of the human body, enraged that "they ſhould labour for the ſtomach, while that, "remaining idle and indolent, quietly enjoyed thoſe "pleaſures which were prepared for it, agreed to do "nothing: but, intending to reduce the ſtomach by "famine, they found that all the members grew "weak, and the whole body fell into an extreme "inanition."

Thus he compared this inteſtine diviſion of the parts of the human body, with the diviſion that ſeparated the People from the Senate. This application pleaſed them ſo much, that a reconciliation was effected on certain conditions; the principal of which was, that the people ſhould chooſe among themſelves five new Magiſtrates, who were called *Tribunes of the People*. They were choſen every year, and nothing could be done without their conſent. If a motion

was

was made for preferring any law, and the Tribunes of the People oppoſed it, the law could not paſs; and they were not even obliged to alledge any reaſon for their oppoſition; their merely pronouncing *Veto*, was enough; which ſignifies *I forbid*. Take proper notice of this intereſting epocha of the Roman Hiſtory, this important alteration in the form of government, that ſecured, for ſome ages, the rights and privileges of the people, which the Great are but too apt to infringe. This alteration happened in the year of Rome 261; twenty-one years after the expulſion of Kings, and the eſtabliſhment of Conſuls.

Beſides the Tribunes, the People obtained two other new annual magiſtrates, called *Ediles*, who were ſubject to the authority of the Tribunes, adminiſtered juſtice under them, took care of the building and reparation of temples, and other public ſtructures, and inſpected proviſions of all kinds.

Remember who were the principal Magiſtrates of Rome. Firſt, the Conſuls, whoſe office was annual, and who, between them, had the power of Kings; next, the Dictator, created on extraordinary emergencies, and whoſe office uſually laſted but ſix months.

The Tribunes of the People were annual Magiſtrates, who acted as guardians of the rights of the Commons, and protected them from the oppreſſion of the Patricians. With regard to the Ediles, I have already mentioned their functions.

Some years after, two other new Magiſtrates were created, called Cenſors. This office, at firſt, was to

continue five years; but it was ſoon confined to a year and a half. The authority of the Cenſors was very great; their duty was the ſurvey of the people, the laying on of taxes, and the cenſure of manners. They were empowered to expel any perſon from the Senate whom they deemed unworthy of that Aſſembly; and degrade a Roman Knight, by depriving him of his horſe.

Not very long after, two Prætors were inſtituted. Theſe Magiſtrates were the chief officers of juſtice, and decided all law-ſuits. Here you have a liſt of the great Magiſtrates of the Roman Commonwealth, according to their order and inſtitution.

The Conſuls.
The Dictator.
The Tribunes of the People.
The Ediles.
The Cenſors.
The Prætors.

LETTER XXII.

L'AN 300 de Rome, les Romains n'avoient pas encore de loix fixes et certaines, de ſorte que les Conſuls et les Sénateurs, qu'ils commettoient pour juger, étoient les Arbitres abſolus du ſort des citoïens. Le peuple voulût, donc, qu'au lieu de ces jugemens arbitraires, on établit des loix qui ſerviſſent de

de regles ſures, tant à l'égard du gouvernement et des affaires publiques, que par rapport aux différens entre les particuliers. Sur quoi, le Sénat ordonna qu'on enverroit des Ambaſſadeurs à Athenes, en Grece, pour étudier les loix de ce païs, et en rapporter celles qu'ils jugeroient les plus convenables à la Republique. Ces Ambaſſadeurs étant de retour, on elût dix perſonnes (qui furent appellées les Décemvirs) pour établir ces nouvelles loix. On leur donna un pouvoir abſolu pour un an, et pendant ce tems là, il n'y avoit point d'autre Magiſtrat à Rome. Les Décemvirs firent graver leurs loix ſur des tables d'airain poſées dans l'endroit le plus apparent de la place publique ; et ces loix furent toujours après appellées les Loix des Dix Tables*. Mais lorſque le terme du gouvernement des Décemvirs fut expiré, ils ne voulurent point ſe démettre de leur pouvoir, mais ſe rendirent par force les Tyrans de la République : ce qui cauſa de grands tumultes. A la fin ils furent obligés de céder, et Rome reprit ſon ancienne forme de gouvernement.

L'année 365 de Rome, les Gaulois (c'eſt à dire les François) entrérent en Italie, et marchérent vers Rome, avec une armée de plus de ſoixante mille hommes. Les Romains envoïérent à leur rencontre une armée, levée à la hâte, de quarante mille hommes. On ſe battit, et les Romains furent entierement défaits. A cette triſte nouvelle, tous ceux qui étoient reſtés à Rome, ſe retirérent dans le Capitole,

* Plus communément nommées les Loix des Douze Tables, parce que depuis il y en eut deux d'ajoutées aux dix premiéres.

qui

qui étoit la Citadelle, et s'y fortifiérent auſſi bien que le tems le permettoit. Trois jours après, Brennus, le Général des Gaulois, s'avança juſqu'à Rome avec ſon armée, et trouvant la ville abandonnée, et ſans défenſe, il aſſiegea la citadelle, qui ſe defendit avec une bravoure incroïable. Une nuit que les Gaulois vouloient la prendre par ſurpriſe, et qu'ils étoient montés juſques aux portes, ſans qu'on s'en apperçût; M. Manlius, eveillé par les cris et battement d'ailes des oyes, donna l'allarme, et ſauva la citadelle. Bientôt après, Camille, un illuſtre Romain, qui avoit été banni de Rome, aiant appris le danger auquel ſa Patrie ſe trouvoit expoſée, ſurvint avec ce qu'il put trouver de troupes dans les païs voiſins, défit entiérement les Gaulois, et ſauva Rome. Admirez ce bel exemple de grandeur d'âme! Camille, banni injuſtement de Rome, oublie l'injure qu'on lui a faite; ſon amour pour ſa Patrie l'emporte ſur le deſir de ſe venger, et il vient ſauver ceux qui avoient voulu le perdre.

TRANSLATION.

IN the year of the city 300, the Romans had no written or fixed ſtatutes, inſomuch that the Conſuls and Senators, who were appointed Judges, were abſolute Arbiters of the fate of the citizens. The people therefore demanded, that, inſtead of ſuch arbitrary deciſions, certain ſtated laws ſhould be enacted, as directions for the adminiſtration of public affairs,

fairs, and alſo with regard to private litigations. Whereupon the Senators ſent Embaſſadors to Athens in Greece, to ſtudy the laws of that country, and to collect ſuch as they ſhould find moſt ſuitable to the Republic. When the Embaſſadors returned, ten perſons (who were ſtyled Decemviri) were elected for the inſtitution of theſe new laws. They were inveſted with abſolute power for a whole year; during which time all other Magiſtracies were ſuſpended. The Decemviri cauſed their laws to be engraven on brazen tables; which ever after were called the Laws of the Ten Tables*. Theſe were placed in the moſt conſpicuous part of the principal ſquare in the city. When the time of the Decemviri was expired, they refuſed to lay down their power; but maintained it by force, and became the tyrants of the Republic. This cauſed great tumults; however, they were at length conſtrained to yield; and Rome returned to its ancient form of government.

About the year of Rome 365, the Gauls (that is to ſay, the French) entered Italy, and marched towards Rome with an army of above ſixty thouſand men. The Romans levied in haſte an army of forty thouſand men, and ſent it to encounter them. The two armies came to an engagement, in which the Romans received a total defeat. On the arrival of this bad news, all who had remained at Rome fled into the Capitol, or Citadel, and there fortified them-

* More generally called the Laws of the Twelve Tables, Two having been added ſince to the original Ten.

ſelves, as well as the ſhortneſs of time would permit. Three days after, Brennus, General of the Gauls, advanced to Rome with his army, and found the city abandoned; whereupon he laid ſiege to the Capitol, which was defended with incredible bravery. One night when the Gauls determined to ſurpriſe the Capitol, and had climbed up to the very ramparts, without being perceived, M. Manlius, awakened by the cackling of geeſe, alarmed the garriſon, and ſaved the Capitol. At the ſame time Camillus, an illuſtrious Roman, who ſome time before had been baniſhed from the city, having had information of the danger to which his country was expoſed, came upon the Gauls in the rear, with as many troops as he could muſter up about the country, and gave them a total overthrow. Admire, in Camillus, this fine example, this greatneſs of ſoul; he who, having been unjuſtly baniſhed, forgetful of the wrongs he had received, and actuated by the love of his country, more than the deſire of revenge, comes to ſave thoſe who had ſought his ruin.

LETTER

LETTER XXIII.

A Bath, ce 28^ieme Mars, 1739.

MON CHER ENFANT,

J'AI reçu une lettre de Monſieur Maittaire, dans laquelle il me dit beaucoup de bien de vous, et m'aſſure que vous apprenez bien; ſur quoi j'ai d'abord acheté quelque choſe de fort joli pour vous apporter d'ici. Voïez un peu ſi vous n'avez pas ſujet d'aimer Monſieur Maittaire, et de faire tout ce que vous pouvez, à fin qu'il ſoit content de vous. Il me dit que vous allez à preſent recommencer ce que vous avez déjà appris; il faut y bien faire attention, au moins, et ne pas répéter comme un perroquet, ſans ſavoir ce que cela veut dire.

Je vous ai dit dans ma derniere, que pour être parfaitement honnête homme, il ne ſuffiſoit pas ſimplement d'être juſte; mais que la généroſité, et la grandeur d'ame, alloient bien plus loin. Vous le comprendrez mieux, peut-être, par des exemples: en voici.

Alexandre le Grand, Roi de Macédoine, aïant vaincu Darius Roi de Perſe, prit un nombre infini de priſonniers, et entre autres la femme et la mere de Darius; or ſelon les droits de la guerre il auroit pû avec juſtice en faire ſes eſclaves; mais il avoit trop de grandeur d'âme pour abuſer de ſa victoire. Il les traita toujours en Reines, et leur témoigna les mêmes égards,

égards, et le même reſpect, que s'il eut été leur ſujet. Ce que Darius aïant entendu, dit qu'Alexandre méritoit ſa victoire, et qu'il étoit ſeul digne de regner à ſa place. Remarquez par là comment des ennemis mêmes ſont forcés de donner des louanges à la vertu et à la grandeur d'ame.

Jules Ceſar, auſſi, le premier Empereur Romain, avoit de l'humanité, et de la grandeur d'ame: car après avoir vaincu le Grand Pompée, à la bataille de Pharſale, il pardonna à ceux, que ſelon les loix de la guerre, il auroit pu faire mourir: et non ſeulement il leur donna la vie, mais il leur rendit leurs biens et leurs honneurs. Sur quoi, Ciceron, dans une de ſes Harangues, lui dit ce beau mot; *Nihil enim poteſt fortuna tua majus, quam ut poſſis, aut Natura tua melius, quam ut velis, conſervare quamplurimos:* ce qui veut dire; " Votre fortune ne pouvoit rien faire de " plus grand, pour vous, que de vous donner le pou- " voir de ſauver tant de gens; et la nature ne pou- " voit rien faire de meilleur, pour vous, que de vous " en donner la volonté." Vous voiez encore par là, la gloire, et les éloges, qu'on gagne à faire du bien: outre le plaiſir qu'on reſſent en ſoi-même, et qui ſurpaſſe tous les autres plaiſirs.

Adieu! Je finirai cette lettre comme Ciceron finiſſoit ſouvent les ſiennes; *Jubeo te bene valere:* c'eſt à dire; je vous ordonne de vous bien porter.

TRANS-

TRANSLATION.

Bath, March the 28th, 1739.

MY DEAR CHILD,

I Have received a letter from Mr. Maittaire, in which he gives a very good account of you; and aſſures me, that you improve in learning; upon which I immediately bought ſomething very pretty, to bring you from hence. Conſider now, whether you ought not to love Mr. Maittaire, and to do every thing in your power to pleaſe him. He tells me, you are going to begin again what you have already learned: you ought to be very attentive, and not repeat your leſſons like a parrot, without knowing what they mean.

In my laſt I told you, that, in order to be a perfectly virtuous man, juſtice was not ſufficient; for that generoſity and greatneſs of ſoul implied much more. You will underſtand this better by examples; here are ſome.

Alexander the Great, King of Macedonia, having conquered Darius, King of Perſia, took an infinite number of priſoners; and, among others, the wife and mother of Darius. Now, according to the laws of war, he might with juſtice have made ſlaves of them: but he had too much greatneſs of ſoul to make a bad uſe of his victory: he therefore treated them as Queens, and ſhowed them the ſame attentions and reſpect, as if he had been their ſubject; which Darius

rius hearing, ſaid, that Alexander deſerved to be victorious, and was alone worthy to reign in his ſtead. Obſerve by this, how virtue, and greatneſs of ſoul, compel even enemies to beſtow praiſes.

Julius Cæſar too, the firſt Emperor of the Romans, was in an eminent degree poſſeſt of humanity, and this greatneſs of ſoul. After having vanquiſhed Pompey the Great at the battle of Pharſalia, he pardoned thoſe, whom, according to the laws of war, he might have put to death; and not only gave them their lives, but alſo reſtored them their fortunes, and their honours. Upon which Cicero, in one of his Orations, makes this beautiful remark, ſpeaking to Julius Cæſar: *Nihil enim poteſt fortuna tua majus, quam ut poſſis, aut Natura tua melius, quam ut velis, conſervare quamplurimos:* which means, "Fortune "could not do more for you, than give you the power "of ſaving ſo many people; nor Nature ſerve you "better, than in giving you the will to do it." You ſee by that, what glory and praiſe are gained by doing good; beſides the pleaſure which is felt inwardly, and exceeds all others.

Adieu! I ſhall conclude this letter, as Cicero often does his; *Jubeo te bene valere:* that is to ſay, I order you to be in good health.

LETTER

LETTER XXIV.

A Bath, ce 2d d'Avril, 1739.

MON CHER ENFANT,

J'AI reçu votre lettre, dont je ſuis très content; elle étoit fort bien ecrite, quoique ſans lignes. De la maniere que vous apprenez, vous en ſaurez plus bientôt, que bien des garçons qui ont deux ou trois ans plus que vous; par-là vous ſerez fort eſtimé par les honnêtes gens, et vous en aurez beaucoup de gloire.

Pourſuivons à cette heure le caractere d'un honnête homme. Il n'y a rien de plus eſſentiel à un honnête homme, que de dire toujours la vérité, et de tenir toujours ſcrupuleuſement ſa parole. Comme de l'autre coté, il n'y a rien de plus infame, ni de plus déſhonorant, que le menſonge, et de manquer à ſa parole.

Dans la guerre que les Romains eurent avec les Carthaginois, Attilius Regulus, le Général des Romains, fut vaincu, et pris par les Carthaginois; mais nonobſtant la victoire, les Carthaginois ſouhaitoient de faire la paix avec les Romains: Pour y parvenir, ils permirent à Regulus d'aller à Rome, à condition qu'il donnat ſa parole de revenir, ne doutant pas qu'il ne perſuaderoit aux Romains de faire la paix, pour obtenir ſa liberté. Mais étant arrivé à Rome, ce généreux Romain ne vouloit pas obtenir ſa liberté aux depens de ſa patrie; et bien loin de perſuader les Romains à faire la paix, il leur dit, qu'ils devoient con-

tinuer la guerre, car que les Carthaginois n'étoient pas en état de la ſoutenir. Après cela il ſe diſpoſa à s'en retourner à Carthage, ſelon la parole qu'il avoit donné. Les Romains, et ſurtout ſes parens et ſes amis, lui conſeilloient de ne pas retourner, parceque les Carthaginois, qui étoient cruels, le feroient ſurement mourir : mais il aima mieux aller à une mort certaine, que de vivre infame, en manquant à ſa parole. Il revint donc à Carthage, ou on le fit mourir, en le mettant dans un grand tonneau, rempli de clous. Cette mort là vaut bien mieux qu'une vie achetée au prix du menſonge et de l'infamie.

Un honnête homme encore ſe conſidere comme intéreſſé dans le bien de tous les hommes en général. Terence fait dire à un honnête homme, dans une de ſes comedies, *Homo ſum, nihil humani a me alienum puto.* Ce qui veut dire, je ſuis homme moi-même, et comme tel, je prends part à tout ce qui touche les hommes. Et il me ſemble qu'il eſt impoſſible de voir qui que ce ſoit malheureux, ſans en être touché, et ſans tâcher de le ſoulager ; comme d'un autre coté on ſent du plaiſir à voir les gens heureux et contents ; car il n'y a que les âmes du monde les plus baſſes qui ſoient capables d'envier le bonheur, ou de ſe rejouir du malheur d'autrui. Adieu ! Ayez ſoin de vous diſtinguer, autant par les vertus de l'âme, que par les avantages de l'eſprit.

TRANS-

TRANSLATION.

Bath, April the 2d, 1739.

MY DEAR CHILD,

I Received your letter, with which I am extremely pleaſed; it is very well written, though without lines. In the manner that you improve, you ſoon will know more than many boys that are two or three years older than yourſelf: by that means you will acquire great reputation, and be eſteemed by people of merit.

At preſent, let us continue to define the character of a man of probity. To ſuch a one nothing is more eſſential than always to ſpeak truth, and to be ſtrictly obſervant of his promiſe. On the other hand, nothing is more infamous and diſhonourable than to tell lyes, and break our word.

During a war between the Romans and Carthaginians, Attilius Regulus, the Roman General, was defeated, and taken priſoner by the Carthaginians. Notwithſtanding their victory, they were deſirous of making peace with the Romans. In order to obtain it, they permitted Regulus to go to Rome, on condition that he pledged his word to return to Carthage; not doubting that, in order to obtain his liberty, he would perſuade the Romans to make peace. But that generous Roman ſcorned even liberty, when purchaſed to the detriment of his country. So that, far from perſuading the Romans to make peace, he told them

them they ought to continue the war; for the Carthaginians were not in a ſituation to ſupport it. After this, he prepared to return to Carthage, according to the promiſe he had made. The Romans, particularly his relations and friends, adviſed him not to return; becauſe the Carthaginians, who were cruel, would moſt certainly put him to death. But rather than live with infamy, by breaking his word, he preferred going to certain deſtruction; and returned to Carthage, where they put him to death by throwing him into a tub filled with ſpikes. Such a death is far preferable to life purchaſed by lyes and infamy.

A man of probity and honour conſiders himſelf as intereſted in the welfare of all mankind. To ſuch a character it is that Terence, in one of his Comedies, attributes the ſaying, *Homo ſum, nihil humani a me alienum puto:* which means, I am a man myſelf, and as ſuch, intereſted in whatever concerns man. Indeed, I am of opinion, that it is impoſſible to ſee any one unhappy, without feeling for that perſon, and endeavouring to help him. As, on the other hand, one is pleaſed to ſee people contented and happy. None but the moſt depraved ſouls can envy other people's happineſs, or can rejoice at their misfortunes. Adieu! Take care to be equally diſtinguiſhed by the virtues of the heart, as by the advantages of the mind.

LETTER

LETTER XXV.

Bath, April the 16th, 1739.

MY DEAR BOY,

I Received your letter, and if you go on to learn at this rate, you will ſoon puzzle me, in Greek eſpecially; however I ſhall not be ſorry to be outdone by you, and the ſooner you are too hard for me the better. I think, for the future, I ſhall call you little Polyglot, which is originally a Greek word, that ſignifies, many tongues, or many languages. Mr. Maittaire writes me word, that he intends to bring you acquainted with Horace, Virgil, Terence, and Martial, who are the moſt famous Latin Poets; therefore I think it may now be neceſſary to inform you a little, what poetry is, and the difference between poetry and proſe. Proſe, you know already, is the language of common converſation, it is what you, and every body ſpeaks and writes. It requires no rhymes, nor no certain number of feet or ſyllables. But poetry is a more noble and ſublime way of expreſſing one's thoughts. For example, in proſe, you would ſay very properly, "it is twelve of the clock at noon," to mark the middle of the day; but this would be too plain and flat in poetry; and you would rather ſay, "the Chariot of the Sun had already finiſh'd half its courſe." In proſe you would ſay, "the beginning of the morning, or the break of day;" but that would not do in verſe; and you muſt rather

ſay, "Aurora ſpread her roſy mantle." Aurora, you know, is the Goddeſs of the morning. This is what is called poetical diction. Latin and Greek verſes have no rhymes, but conſiſt of a certain number of feet and ſyllables. The hexameter verſes have ſix feet; the pentameter have five feet. All French verſes whatſoever have rhymes. But Engliſh verſes, ſome have rhymes, and ſome have none; thoſe that have no rhymes are called blank verſes; but though they have no rhymes, they have the ſame number of feet or ſyllables that verſes in rhyme have. All our beſt Engliſh Tragedies are writ in blank verſe, of five feet, or ten ſyllables, for a foot in Engliſh verſe is two ſyllables. For example, the famous Tragedy of Cato begins thus:

> The dawn is overcaſt, the morning low'rs,
> And heavily in clouds brings on the day.

Here you ſee each of theſe verſes have five feet, or ten ſyllables, though they have no rhymes. Engliſh verſes of five feet are called long verſe, or heroic verſe, becauſe heroic poems are writ in that verſe. As Homer's Ilias in Greek, and Virgil's Æneis in Latin, are both written in long hexameter verſes. Here is enough of poetry for this time, if you will but remember it; we will have ſome more of it hereafter. I ſhall ſee you next week in London, where I have very pretty things to give you, becauſe I am ſure you will deſerve them. Adieu.

LETTER

LETTER XXVI.

A Iſleworth, ce 8ieme Juillet.

JE crains, mon cher enfant, que vous ne trouviez mes lettres trop ſérieuſes, car je ſais que vous aimez à badiner, et, ma foi, vous avez raiſon; je l'aime auſſi, et nous badinerons ſouvent enſemble. Quelquefois, à la vérité, il faut penſer ſérieuſement; mais, pour l'ordinaire, il faut être gai et enjoué. Et je ne voudrois nullement qu'un gaillard comme vous fît le philoſophe. Il faut bien apprendre, pendant qu'on apprend; et après cela, il faut bien ſe divertir.

Je vous ai parlé dans ma derniere de la politeſſe des honnêtes gens, c'eſt-à-dire, la politeſſe des gens de cour, et du beau monde, qui eſt naturelle et aiſée; et il faut bien la diſtinguer de la politeſſe des bourgeois, ou des campagnards, qui eſt très-gênante et incommode. Ces gens-là ſont tout pleins de façons, et vous accablent à force de complimens. Par exemple, ſi vous dînez chez un bourgeois, au lieu de vous offrir honnêtement de vous ſervir, il vous preſſe de manger et de boire, malgré vous, entaſſe des monceaux ſur votre aſſiette, et vous fait crever, pour vous témoigner que vous êtes le bien-venu chez lui. Un campagnard vous étouffe en vous embraſſant, et vous jette à terre, pour vous faire paſſer le premier. Mais un homme qui ſait bien vivre, témoigne en

toutes ſes manieres un déſir de vous plaire, ſans pourtant vous incommoder par ſes attentions. Au reſte, il y a très-peu d'Anglois, qui ſachent bien vivre; car, ou ils ſont niais, ou ils ſont effrontés; au lieu que preſque tous les François ont les manieres aiſées et polies. Et comme vous êtes un petit François de la meilleure moitié, j'eſpere que vous ſerez du moins à moitié poli; et vous en ſerez plus diſtingué, dans un pays ou la politeſſe n'eſt pas fort commune. Adieu.

Je vous ai dit, que s'il y a quelques mots dans mes lettres que vous n'entendez pas, de prier votre Maman de vous les expliquer.

TRANSLATION.

Iſleworth, July the 8th.

I AM afraid, my dear child, that you think my letters too grave, for I know you love to joke, and in that you are right; I too like chearfulneſs, and we ſhall often joke together. Sometimes, however, we muſt think ſeriouſly; but in general one ought to be gay and lively. I would not wiſh ſuch a jolly fellow as you ſhould ſet up for a philoſopher. When one is learning, one ought to apply, afterwards one ſhould play and divert one's ſelf.

In my laſt to you I wrote concerning the politeneſs of people of faſhion, ſuch as are uſed to courts, the elegant part of mankind. Their politeneſs is eaſy and natural, and you muſt diſtinguiſh it from the civilities

lities of inferior people, and of ruſtics, which are always conſtraining and troubleſome. Thoſe ſort of people are full of ceremony, and overwhelm us with compliments.

For example, if you dine with a perſon in an ordinary ſphere of life, inſtead of civilly offering to help you, he will preſs you to eat and drink whether you will or not, will heap things on your plate; and to prove that you are welcome, he crams you till you are ready to burſt.

A country ſquire ſtifles you with hearty embraces, and endeavouring to make you go before, throws you down. But a well-bred man ſhows a conſtant deſire of pleaſing, and takes care that his attentions for you be not troubleſome. Few Engliſh are thoroughly polite; either they are ſhamefaced or impudent, whereas moſt French people are eaſy and polite in their manners. And, as by the better half you are a little French man, ſo I hope that you will at leaſt be *half* polite. You will be the more diſtinguiſhed in a country where politeneſs is not very common.

I have already mentioned to you that if there ſhould be any words in my letters which you do not underſtand, you are to deſire your Mamma to explain them.

LETTER XXVII.

Tunbridge, July the 15th, 1739.

DEAR BOY,

I Thank you for your concern about my health; which I would have given you an account of ſooner, but that writing does not agree with theſe waters. I am better ſince I have been here; and ſhall therefore ſtay a month longer.

Signor Zamboni compliments me, through you, much more than I deſerve; but pray do you take care to deſerve what he ſays of you, and remember, that praiſe, when it is not deſerved, is the ſevereſt ſatire and abuſe; and the moſt effectual way of expoſing people's vices and follies. This is a figure of ſpeech, called Irony; which is ſaying directly the contrary of what you mean; but yet it is not a lie, becauſe you plainly ſhew that you mean directly the contrary of what you ſay; ſo that you deceive no body. For example; if one were to compliment a notorious knave for his ſingular honeſty and probity; and an eminent fool for his wit and parts, the irony is plain; and every body would diſcover the ſatire. Or, ſuppoſe that I were to commend you for your great attention to your book, and for your retaining and remembering what you have once learned; would not you plainly perceive the irony, and ſee that I laughed at you? Therefore, whenever you are commended

mended for any thing, conſider fairly with yourſelf, whether you deſerve it or not; and if you do not deſerve it, remember that you are only abuſed and laughed at; and endeavour to deſerve better for the future, and to prevent the irony.

Make my compliments to Mr. Maittaire, and return him my thanks for his letter. He tells me, that you are again to go over your Latin and Greek Grammar; ſo that when I return, I expect to find you very perfect in it; but if I do not, I ſhall compliment you upon your application and memory. Adieu.

LETTER XXVIII.

A Iſleworth, ce 22^{leme} Juillet.

MON CHER ENFANT,

NOUS commencerons à cette heure, ſi vous voulez, à parler un peu de la Géographie, et à vous en donner une idée générale. C'eſt une ſcience fort utile et néceſſaire, parcequ'elle vous enſeigne la ſituation des villes et des pays, dont vous entendez parler à tous momens, et qu'il ne faut nullement ignorer. Vous ſavez déjà que le monde eſt partagé en quatre parties, c'eſt-à-dire, l'Europe, l'Aſie, l'Afrique, et l'Amérique. Nous commencerons par l'Europe, à cauſe qu'elle contient les pays et les royaumes dont il eſt le plus ſouvent queſtion: comme la Suéde, le

Dannemark, et la Ruſſie, qui ſont au Nord, ou au Septentrion, c'eſt la même choſe; l'Eſpagne, le Portugal, l'Italie, et la Turquie en Europe, qui ſont vers le Sud, ou le Midy: et l'Angleterre, la France, l'Allemagne, et les Provinces Unies, qui ſont au milieu. Tout ceci ſert à vous cultiver et à vous former l'eſprit. Mais la principale affaire, c'eſt de vous former le cœur, c'eſt-à-dire, de vous rendre honnête homme, et de vous donner de l'horreur pour l'injuſtice, le menſonge, l'orgueil, et l'avarice. Car un homme qui a tout l'eſprit, et tout le ſavoir du monde, s'il eſt menteur, cruel, orgueilleux, et avare, ſera haï et déteſté de tout le genre humain, et on l'évitera comme une bête féroce. A propos d'avarice, j'ai lu hier une jolie hiſtoire ſur ce ſujet, dans les Métamorphoſes d'Ovide. C'eſt d'un roi qui s'appelloit Midas, qui avoit demandé au Dieu Bacchus, que tout ce qu'il toucheroit pût devenir or. Bacchus lui accorda ſa demande; et, en effet, tout ce qu'il toucha ſe changea immédiatement en or. Voilà Midas, qui d'abord eſt charmé de ſes richeſſes, mais qui eut bientôt ſujet de s'en répentir, car il en penſa mourir de faim; parceque quand il vouloit manger ou boire, tout ſe changeoit d'abord en or. Alors il vit bien la folie de ſon avarice, et pria Bacchus de reprendre le préſent funeſte qu'il avoit tant ſouhaité; ce qu'il eut la bonté de faire; et Midas mangea et bût comme auparavant. Le morale de cette fable eſt, que les gens avares ne ſongent qu'à amaſſer des richeſſes, pour ne pas s'en ſervir; qu'ils ſe refuſent même ſouvent le néceſſaire, et qu'ils meurent de faim, au milieu de leur or, et

de

de leurs richeſſes. Vous trouverez cette hiſtoire au commencement de l'onzième livre des Métamorphoſes. Adieu, mon cher garçon.

TRANSLATION.

Iſleworth, July the 22d.

MY DEAR CHILD,

WE ſhall now, if you pleaſe, enter upon the ſubject of Geography, and give you a general idea of that ſcience, which is extremely uſeful and neceſſary, as it teaches us the ſituation of towns and countries, which are continually mentioned, and of which we muſt by no means be ignorant. You already know that the world is divided into four parts, which are Europe, Aſia, Africa, and America. We will begin with Europe, becauſe it contains the countries and kingdoms moſt frequently ſpoken of: ſuch are Sweden, Denmark, and Ruſſia, towards the North: Spain, Portugal, Italy, and Turkey in Europe, to the South: and in the middle, England, France, Germany, and the United Provinces.

The knowledge of theſe things tends to cultivate, and to form your mind, but the moſt important buſineſs is to form your heart, that is to make you an honeſt man. As ſuch, you will abhor injuſtice, lies, pride, and avarice. If a perſon, though poſſeſſed of the fineſt underſtanding and greateſt knowledge, ſhould be a liar, cruel, proud, and covetous, he will be hated and deteſted by every human creature, and ſhunned like a

wild beaſt. With reſpect to covetouſneſs, I yeſterday read in Ovid's Metamorphoſes, a pretty ſtory on that ſubject.

A king named Midas, entreated the god Bacchus that every thing he touched might turn to gold. Bacchus granted his requeſt, ſo that whatever he touched was immediately transformed into gold. At firſt, Midas was highly pleaſed with his riches, but ſoon found cauſe to repent, for he was very near dying of hunger. When he wanted to eat or drink, every thing inſtantly turned to gold. He then perceived the folly of being ſo avaricious, and prayed to Bacchus to take back that gift of which he had been ſo deſirous. The god, out of his goodneſs, relieved him, and Midas ate and drank as before.

The moral of this fable teaches us, that covetous people heap up riches without any view of making uſe of them. That they often refuſe themſelves the neceſſaries of life, and even die of hunger in the midſt of their gold and riches.

You will find this ſtory in the beginning of the eleventh book of Metamorphoſes.

Adieu my dear boy.

BIBLIOTHECA BODLEIANA

LETTER

LETTER XXIX.

MON CHER GARÇON, A Iſleworth, Juillet. 5

JE vous ai donné dans ma dernière, un exemple tiré des Métamorphoſes, des ſuites funeſtes de l'avarice; en voici encore un autre qui eſt auſſi dans les Métamorphoſes. C'eſt l'hiſtoire d'Hippomenes et d'Atalante. Atalante étoit d'une beauté extraordinaire; par conſequent elle eut pluſieurs amans; mais comme elle ſurpaſſoit tout le monde en viteſſe à la courſe; elle s'engagea à n'épouſer que celui qui pourroit la devancer à la courſe. Pluſieurs ſe préſenterent, mais elle les ſurmonta tous, et les fit mourir. Hippomenes, le fils du Dieu Mars, n'en fut pourtant pas decouragé; et ſe preſenta. Il courut donc avec elle, et elle l'auroit bien devancée, ſi Venus ne lui eut donnée trois pommes d'or, du jardin des Heſperides, qu'il jetta dans ſon chemin. Auſſitôt la belle eblouïe par ces pommes d'or, s'arrêta pour les ramaſſer; moyennant quoi Hippomenes, qui courroit toujours, gagna la courſe. Elle fut donc obligée de l'épouſer; mais comme ils ſe preſſerent tant à conſommer le marriage, qu'ils le firent dans le temple de Cybele, qui eſt la mere de tous les Dieux; cette Déeſſe indignée de l'affront, changea Hippomenes en lion, et Atalante en lionne. Vous voyez donc comme l'amour de l'or cauſa le malheur d'Atalante; elle avoit reſiſté au merite, et

à la beauté de ſes autres amans, mais elle ne put tenir contre l'or.

J'eſpére que quand vous liſez mes lettres, vous faites attention à l'orthographe, auſſi bien qu'aux hiſtoires; et il faut auſſi remarquer la manière d'écrire les lettres, qui doit être aiſée et naturelle, et pas recherchée ni guindée. Par exemple, quand vous enverrez un poulet, où billet tendre, à Miſs Pinkerton; il faut ſeulement ſonger à ce que vous lui diriez ſi vous étiez avec elle, et puis l'écrire; cela rend le ſtile aiſé et naturel; au lieu qu'il y a des gens qui croïent que c'eſt une affaire que d'écrire une lettre, et qui s'imaginent, qu'il faut écrire bien mieux qu'on ne parle, ce qui eſt nullement néceſſaire. Adieu! Vous êtes un très bon garçon, et vous apprenez parfaitement bien.

TRANSLATION.

MY DEAR BOY, Iſleworth, July.

IN my laſt I gave you an example taken from Ovid's Metamorphoſes, of the fatal effects of avarice. I now ſend you another, which is likewiſe in the Metamorphoſes. It is the hiſtory of Hippomenes and Atalanta. Atalanta was a princeſs of extraordinary beauty, conſequently ſhe had many lovers; but as ſhe ſurpaſſed every body in ſwiftneſs, ſhe gave out that ſhe would marry no man but ſuch as could outrun her. Many ſuitors preſented themſelves: She overcame

overcame them all, and cauſed them to be put to death. Hippomenes, ſon of Mars, was not, however, diſcouraged. He accepted the challenge, ran with her, and ſhe would have ſurpaſſed him, had not Venus made him a preſent of three golden apples from the garden of the Heſperides, which he threw in her way. Atalanta, dazzled with the ſplendour of the apples, ſtopped to gather them up; by which means Hippomenes, who continued running, won the race. She, therefore, was obliged to accept of him for a huſband; but, eager to conſummate their marriage, they lay together in the temple of Cybele, mother of the gods. That goddeſs, indignant at the affront, changed Hippomenes into a lion, and Atalanta into a lioneſs. So you ſee how the love of gold brought misfortune upon Atalanta. She who had been inſenſible to the accompliſhments and beauty of her other lovers, could not withſtand the temptation of gold.

When you read my letters, I hope you pay attention as well to the ſpelling as you do to the hiſtories. You muſt likewiſe take notice of the manner in which they are written; which ought to be eaſy and natural, not ſtrained and florid. For inſtance, when you are about ſending a *billet doux*, or love letter, to Miſs Pinkerton, you muſt only think of what you would ſay to her if you were both together, and then write it; that renders the ſtyle eaſy and natural; though ſome people imagine the wording of a letter to be a great undertaking, and think they muſt write abundantly better than they talk, which is not at all neceſſary. Farewell!

well! You are a very good boy, and you learn exceedingly well.

LETTER XXX.

DEAR BOY, Wedneſday.

I Have lately met with ſome paſſages which ſhew the opinion the ancients had of learning, and how neceſſary they thought it. As I know you think it ſo too, and are reſolved to learn well, I thought you would be pleaſed with ſeeing thoſe paſſages, which I here ſend you in the original Latin.

Paterfamilias quæſivit ab Ariſtippo, quid commodi conſequuturus eſſet filius ſuus ſi eum literis inſtitui curaret. Si nullum alium fructum percipiet (reſpondit ille) hunc certè quod in theatro non ſedebit lapis ſuper lapidem. Tunc erant theatri ſedilia marmorea. Hoc reſponſo innuebat vir prudens, eos quorum ingenium excultum non fuiſſet, lapidum ſimiles poſſe videri.

" A father of a family aſked Ariſtippus, what ad-
" vantage his ſon would reap ſhould he bring him up
" to learning? If no other advantage (anſwered Ariſ-
" tippus) he will certainly have that of ſitting in
" the theatre not as a ſtone upon a ſtone. At that
" time the ſeats in the theatre were of marble. By
" this anſwer, that judicious man hinted, that perſons
" whoſe

" whoſe underſtandings were left unimproved, might " be conſidered as ſtones."

Thus you ſee, that Ariſtippus looked upon an ignorant man as little better than the ſtone he ſat upon. Diogenes conſidered an ignorant fellow as a beaſt, and not without reaſon.

Salsè ridebat Diogenes Sinopenſis, inertiam et incuriam Megarenſium, qui liberos nullis bonis artibus inſtruebant, curam vero pecorum diligentem habebant; dicebat enim malle ſe Megarenſis alicujus eſſe arietem quam filium.

" Diogenes of Sinope, with a good deal of humour, " uſed to ridicule the indolence and neglect of the inha- " bitants of Megara, who beſtowed no liberal education " on their children, yet took particular care of their " cattle; for, ſaid he, I had much rather be a ram " belonging to a man of Megara than his ſon."

Cicero, ſpeaking of learning, ſays, that one ſhould have it, were it only for one's own pleaſure, independently of all the other advantages of it.

Si non tantus fructus perciperetur ex liberalium artium ſtudiis, quantum percipi conſtat, ſed ex his delectatio ſola peteretur; tamen hæc animi remiſſio judicanda eſſet libero homine digniſſima. Nam cæteræ neque temporum omnium ſunt, neque ætatum, neque locorum. Hæc ſtudia adoleſcentiam alunt, ſenectutem oblectant, ſecundas res ornant, adverſis perfugium et ſolatium præbent, delectant domi, non impediunt foris, pernoctant nobiſcum, peregrinantur, ruſticantur.

" Though

" Though we did not reap ſuch advantages from " the ſtudy of letters as we manifeſtly do, and that " in the acquirement of learning, pleaſure only were " the object in purſuit; yet that recreation of mind " ſhould be deemed very worthy of a liberal man. " Other amuſements are not always ſuitable to time " and place; nor are they of all ages and conditions. " Theſe ſtudies are nouriſhment to youth, pleaſure to " old age, an ornament to proſperity, a refuge and " comfort in adverſity. They divert us at home, " are of no hindrance abroad; they paſs the night " with us, accompany us when we travel, attend " upon us in our rural retreats."

Seneca, to ſhew the advantage and comfort of learning, ſays,

Si tempus in ſtudia conferas, omne vitæ faſtidium effugeris, nec noctem fieri optabis tædio lucis; nec tibi gravis eris, nec aliis ſupervacuus.

" If you employ your time in ſtudy, you will avoid " every diſguſt in life. You will not wiſh for night, " nor be weary of the day. You will be neither a bur- " den to yourſelf, nor unwelcome to others."

Tranſlate theſe Latin paſſages at your leiſure; and remember how neceſſary theſe great men thought learning was, both for the uſe, the ornament, and the pleaſure of life.

LETTER

LETTER XXXI.

MY DEAR BOY, July the 24th, 1739.

I Was pleaſed with your aſking me, the laſt time I ſaw you, why I had left off writing; for I looked upon it as a ſign that you liked and minded my letters: if that be the caſe, you ſhall hear from me often enough; and my letters may be of uſe if you will give attention to them; otherwiſe it is only giving myſelf trouble to no purpoſe; for it ſignifies nothing to read a thing once, if one does not mind and remember it. It is a ſure ſign of a little mind, to be doing one thing, and at the ſame time to be either thinking of another, or not thinking at all. One ſhould always think of what one is about: when one is learning, one ſhould not think of play; and when one is at play, one ſhould not think of one's learning. Beſides that, if you do not mind your book while you are at it, it will be a double trouble to you, for you muſt learn it all over again.

One of the moſt important points of life is Decency; which is to do what is proper, and where it is proper; for many things are proper at one time, and in one place, that are extremely improper in another: for example; it is very proper and decent that you ſhould play ſome part of the day; but you muſt feel that it would be very improper and indecent, if you were to fly your kite, or play at nine-pins, while you

are

age with Mr. Maittaire. It is very proper and decent to dance well; but then you muſt dance only at balls, and places of entertainment; for you would be reckoned a fool, if you were to dance at church, or at a funeral. I hope, by theſe examples, you underſtand the meaning of the word *Decency*; which in French is *Bienſéance*; in Latin, *Decorum*; and in Greek, Πρεπον. Cicero ſays of it, *Sic hoc Decorum, quod elucet in vitâ, movet approbationem eorum quibuſcum vivitur, ordine et conſtantiâ, et moderatione dictorum omnium atque factorum:* by which you ſee how neceſſary Decency is, to gain the approbation of mankind. And as I am ſure you deſire to gain Mr. Maittaire's approbation, without which you will never have mine, I dare ſay you will mind and give attention to whatever he ſays to you, and behave yourſelf ſeriouſly and decently, while you are with him; afterwards play, run, and jump, as much as ever you pleaſe.

LETTER XXXII.

DEAR BOY, Friday.

I Was very glad when Mr. Maittaire told me, that you had more attention now, than you uſed to have; for it is the only way to reap any benefit by what you learn. Without attention, it is impoſſible to remember, and without remembering, it is but time and labour loſt to learn. I hope too, that your attention

attention is not only employed upon words, but upon the ſenſe and meaning of thoſe words; that is, that when you read, or get any thing by heart, you obſerve the thoughts and reflections of the author, as well as his words. This attention will furniſh you with materials, when you come to compoſe and invent upon any ſubject yourſelf; for example, when you read of anger, envy, hatred, love, pity, or any of the paſſions, obſerve what the author ſays of them, and what good or ill effects he aſcribes to them. Obſerve too, the great difference between proſe and verſe, in treating the ſame ſubjects. In verſe, the figures are ſtronger and bolder, and the diction or expreſſion loftier or higher, than in proſe; nay, the words in verſe are ſeldom put in the ſame order as in proſe. Verſe is full of metaphors, ſimiles, and epithets. Epithets (by the way) are adjectives, which mark ſome particular quality of the thing or perſon to which they are added; as for example, *Pius Æneas*, the pious Æneas; *Pius* is the epithet: *Fama Mendax*, Fame that lies; *Mendax* is the epithet: Ποδας-ωκὺς Αχιλλεὺς, Achilles ſwift of foot; Ποδας-ωκὺς is the epithet. This is the ſame in all languages; as for inſtance; they ſay in French, *L'envie pâle et bléme, l'amour aveugle*; in Engliſh, pale, livid Envy, blind Love: theſe adjectives are the epithets. Envy is always repreſented by the Poets as pale, meagre, and pining away at other people's happineſs. Ovid ſays of Envy,

Vixque tenet lacrymas, quod nil lacrymabile cernit.

Which

Which means, that Envy can ſcarce help crying, when ſhe ſees nothing to cry at; that is, ſhe cries when ſhe ſees others happy. Envy is certainly one of the meaneſt and moſt tormenting of all paſſions, ſince there is hardly any body, that has not ſomething for an envious man to envy: ſo that he can never be happy, while he ſees any body elſe ſo. Adieu.

LETTER XXXIII.

Iſleworth, September the 10th, 1739.

DEAR BOY,

SINCE you promiſe to give attention, and to mind what you learn, I ſhall give myſelf the trouble of writing to you again, and ſhall endeavour to inſtruct you in ſeveral things, that do not fall under Mr. Maittaire's province; and which, if they did, he could teach you much better than I can. I neither pretend nor propoſe to teach them you thoroughly; you are not yet of an age fit for it: I only mean to give you a general notion, at preſent, of ſome things that you muſt learn more particularly hereafter, and that will then be the eaſier to you, for having had a general idea of them now. For example, to give you ſome notion of Hiſtory.

Hiſtory is an account of whatever has been done by any country in general, or by any number of people, or by any one man: thus the Roman Hiſtory is an account

account of what the Romans did, as a nation; the hiſtory of Catiline's conſpiracy, is an account of what was done by a particular number of people; and the hiſtory of Alexander the great, written by Quintus Curtius, is the account of the life and actions of one ſingle man. Hiſtory is, in ſhort, an account or relation of any thing that has been done.

Hiſtory is divided into ſacred and prophane, ancient and modern.

Sacred Hiſtory is the Bible, that is, the Old and New Teſtament. The Old Teſtament is the Hiſtory of the Jews, who were God's choſen people; and the New Teſtament is the Hiſtory of Jeſus Chriſt, the Son of God.

Prophane Hiſtory is an account of the Heathen Gods, ſuch as you read in Ovid's Metamorphoſes, and which you will know a great deal more of, when you come to read Homer, Virgil, and the other ancient Poets.

Ancient Hiſtory is the account of all the kingdoms and countries in the world, down to the end of the Roman empire.

Modern Hiſtory is the account of the kingdoms and countries of the world, ſince the deſtruction of the Roman empire.

The perfect knowledge of Hiſtory is extremely neceſſary; becauſe, as it informs us of what was done by other people, in former ages, it inſtructs us what to do in the like caſes. Beſides, as it is the common ſubject of converſation, it is a ſhame to be ignorant of it.

Geography must necessarily accompany History; for it would not be enough to know what things were done formerly, but we must know where they were done; and Geography, you know, is the description of the earth, and shows us the situations of towns, countries, and rivers. For example; Geography shows you that England is in the north of Europe, that London is the chief town of England, and that it is situated upon the river Thames, in the county of Middlesex; and the same of other towns and countries. Geography is likewise divided into ancient and modern; many countries and towns having, now, very different names from what they had formerly; and many towns, which made a great figure in ancient times, being now utterly destroyed, and not existing: as the two famous towns of Troy, in Asia, and Carthage, in Africa; of both which there are not now the least remains.

Read this with attention, and then go to play with as much attention; and so farewell.

LETTER XXXIV.

Isleworth, September the 15th, 1739.

DEAR BOY,

HISTORY must be accompanied with Chronology, as well as Geography, or else one has but a very confused notion of it; for it is not sufficient to know what things have been done, which History teaches

us; and where they have been done, which we learn by Geography; but one muſt know when they have been done, and that is the particular buſineſs of Chronology. I will therefore give you a general notion of it.

Chronology (in French *la Chronologie*) fixes the dates of facts; that is, it informs us when ſuch and ſuch things were done; reckoning from certain periods of time, which are called Æras, or Epochs: for example, in Europe, the two principal æras or epochs, by which we reckon, are, from the creation of the world to the birth of Chriſt, which was four thouſand years; and from the birth of Chriſt to this time, which is one thouſand ſeven hundred and thirty-nine years: ſo that, when one ſpeaks of a thing that was done before the birth of Chriſt, one ſays, it was done in ſuch a year of the world; as for inſtance, Rome was founded in the three thouſand two hundred and twenty-fifth year of the world; which was about ſeven hundred and fifty years before the birth of Chriſt. And one ſays, that Charlemain was made the firſt Emperor of Germany in the year eight hundred; that is to ſay, eight hundred years after the birth of Chriſt. So that you ſee, the two great periods, æras, or epochs, from whence we date every thing, are, the creation of the world, and the birth of Jeſus Chriſt.

There is another term in Chronology, called Centuries, which is only uſed in reckoning after the birth of Chriſt. A century means one hundred years; conſequently, there have been ſeventeen centuries ſince the

the birth of Chriſt, and we are now in the eighteenth century. When any body ſays, then, for example, that ſuch a thing was done in the tenth century, they mean, after the year nine hundred, and before the year one thouſand, after the birth of Chriſt. When any body makes a miſtake in Chronology, and ſays, that a thing was done ſome years ſooner, or ſome years later, than it really was, that error is called an Anachroniſm. Chronology requires memory and attention; both which you can have if you pleaſe: and I ſhall try them both, by aſking you queſtions about this letter, the next time I ſee you.

LETTER XXXV.

Iſleworth, September the 17th, 1739.

DEAR BOY,

IN my two laſt letters I explained to you the meaning and uſe of Hiſtory, Geography, and Chronology, and ſhowed you the connection they had with one another; that is, how they were joined together, and depended each upon the other. We will now conſider Hiſtory more particularly by itſelf.

The moſt ancient Hiſtories of all are ſo mixed with fables, that is, with falſehoods and invention, that little credit is to be given to them. All the Heathen Gods and Goddeſſes, that you read of in the Poets, were only men and women; but, as they had either found out ſome uſeful invention, or had done a great deal

deal of good in the countries where they lived, the people, who had a great veneration for them, made them Gods and Goddeſſes when they died, addreſſed their prayers, and raiſed altars to them. Thus Bacchus, the God of Wine, was only the firſt man who invented the making of wine; which pleaſed the people ſo much, that they made a God of him: and may be they were drunk when they made him ſo. So Ceres, the Goddeſs of Plenty, who is always repreſented, in pictures, with wheat-ſheaves about her head, was only ſome good woman, who invented ploughing and ſowing, and raiſing corn: and the people, who owed their bread to her, deified her; that is, made a Goddeſs of her. The caſe is the ſame of all the other Pagan Gods and Goddeſſes, which you read of in prophane and fabulous hiſtory.

The authentic, that is, the true ancient hiſtory, is divided into five remarkable periods or æras, of the five great empires of the world. The firſt empire of the world was the Aſſyrian, which was deſtroyed by the Medes. The empire of the Medes was overturned by the Perſians; and the empire of the Perſians was demoliſhed by the Macedonians, under Alexander the Great. The empire of Alexander the Great laſted no longer than his life; for at his death, his Generals divided the world among them, and went to war with one another; till, at laſt, the Roman Empire aroſe, ſwallowed them all up, and Rome became miſtreſs of the world. Remember, then, that the five great Empires, that ſucceeded each other, were theſe:

1. The Aſſyrian Empire, firſt eſtabliſhed.
2. The Empire of the Medes.
3. The Perſian Empire.
4. The Macedonian Empire.
5. The Roman Empire.

If ever you find a word that you do not underſtand, either in my letters or any where elſe, I hope you remember to aſk your Mamma the meaning of it. Here are but three in this letter, which you are likely not to underſtand; theſe are,

CONNECTION, which is a noun ſubſtantive, that ſignifies a joining, or tying together; it comes from the verb to connect, which ſignifies to join. For example; one ſays of any two people, that are intimate friends, and much together, there is a great connection between them, or, they are mightily connected. One ſays ſo alſo, of two things that have a reſemblance, or a likeneſs to one another, there is a connection between them: as for example; there is a great connection between Poetry and Painting, becauſe they both expreſs nature, and a ſtrong and lively imagination is neceſſary for both.

DEIFY is a verb, which ſignifies to make a God; it comes from the Latin word *Deus*, God, and *Fio*, I become. The Roman Emperors were always deified after their death, though moſt of them were rather devils, when alive.

AUTHENTIC, means *true*; ſomething that may be depended upon, as coming from good authority. For example; one ſays, ſuch a hiſtory is authentic, ſuch a

piece

piece of news is authentic; that is, one may depend upon the truth of it.

I have juſt now received your letter, which is very well written.

LETTER XXXVI.

A Iſleworth.

LA politeſſe dont je vous ai parlé, mon cher, dans mes précédentes, ne regarde que vos égaux, et vos ſupérieurs; mais il y a auſſi une certaine politeſſe, que vous devez à vos inférieurs; elle eſt différente à la verité, mais auſſi qui ne l'a pas, n'a ſurement pas le cœur bon. On ne fait pas des complimens à des gens au deſſous de ſoi, et on ne leur parle pas de l'honneur qu'ils vous font; mais en même tems il faut les traiter avec bonté, et avec douceur. Nous ſommes tous de la même eſpece, et il n'y a d'autre diſtinction que celle que le ſort a fait; par exemple, vôtre valet et liſette ſeroient vos égaux, s'ils étoient auſſi riches que vous; mais étant plus pauvres ils ſont obligés de vous ſervir, par conſéquent vous ne devez pas ajouter à leur malheur, en les inſultant, ou en les maltraittant; et ſi vôtre ſort eſt meilleur que le leur, vous devez en remercier Dieu; ſans les mépriſer, ou en être plus glorieux vous-même. Il faut donc agir avec douceur et bonté envers tous ceux qui ſont au deſſous de vous, et ne pas leur parler d'un ton bruſque, ni leur

dire des duretés, comme ſi, ils étoient d'une différente eſpéce. Un bon cœur, au lieu de faire ſentir aux gens leur malheur, tâche de le leur faire oublier s'il eſt poſſible, au moins de l'adoucir. Voilà comme je ſuis perſuadé que vous férez toûjours ; autrement, je ne vous aimerois pas tant que je fais. Adieu.

TRANSLATION.

Iſleworth.

THAT politeneſs which I mentioned, my dear child, in my former letters, regards only your equals and your ſuperiors. There is alſo a certain politeneſs due to your inferiors, of a different kind 'tis true ; but whoever is without it, is without good-nature. We do not need to compliment thoſe beneath us, nor to talk of their doing us the honour, &c. but we ought to treat them with benevolence and mildneſs. We are all of the ſame ſpecies, and no diſtinction whatever is between us, except that which ariſes from fortune. For example, your footman and liſette would be your equals, were they as rich as you. Being poor, they are obliged to ſerve you. Therefore, you muſt not add to their misfortune, by inſulting, or by ill treating them. If your ſituation is preferable to theirs, be thankful to God, without either deſpiſing them, or being vain of your better fortune. You muſt, therefore, treat all your inferiors with affability and good manners, and not ſpeak to them in a ſurly tone, nor with harſh expreſſions, as if they were of a different ſpecies. A good heart never reminds people of their

their misfortune, but endeavours to alleviate, or, if poſſible, to make them forget it.

I am perſuaded you will always act in that manner, otherwiſe I ſhould not love you ſo much as I do.

Adieu.

LETTER XXXVII.

A Iſleworth ce 19[leme] Sept. 1739.

MON CHER ENFANT,

JE ſuis très content de vôtre derniere lettre; l'écriture en étoit fort bonne, et vôtre promeſſe étoit fort belle. Il la faut bien tenir, car un honnête homme n'a que ſa parole. Vous m'aſſurez donc que vous vous ſouviendrez des inſtructions que je vous donne; cela ſuffit, car quoique vous ne les compreniez pas tout à fait, à préſent, l'âge et la réflexion vous les débrouilleront avec le tems. Par rapport au contenu de vôtre lettre, je crois que vous avez eu bon ſécours, et je ne m'attends pas encore que vous puiſſiez bien faire une lettre tout ſeul; mais il eſt bon pourtant d'eſſayer un peu, car il n'y a rien de plus néceſſaire que de ſçavoir bien écrire des lettres, et en effet il n'y a rien de plus facile; la plus-part de ceux qui écrivent mal, c'eſt parcequ'ils veulent écrire mieux qu'ils ne peuvent, moyennant quoi ils écrivent d'une manière guindée et recherchée: au lieu que pour bien écrire, il faut écrire aiſément et naturellement. Par exemple, ſi vous voulez m'écrire une lettre, il faut

ſeulement penſer à ce que vous me diriez ſi vous étiez avec moi, et puis l'écrire tout ſimplement, comme ſi vous me parliez. Je ſuppoſe donc, que vous m'écrivez une lettre tout ſeul, et je m'imagine qu'elle ſeroit à peu près en ces termes :

Mon cher Papa,

J'AI été chez Monſieur Maittaire ce matin, où j'ai fort bien traduit de l'Anglois en Latin, et du Latin en Anglois, ſi bien qu'il a écrit à la fin, *Optimè*. J'ai auſſi repété un verbe Grec, aſſez bien. Après cela j'ai couru chez moi comme un petit diable, et j'ai joué juſqu'à diner ; mais alors l'affaire devint ſérieuſe, et j'ai mangé comme un loup, à quoi vous voyez que je me porte bien. Adieu.

Hé bien, voici une bonne lettre, et pourtant très facile à écrire, parcequ'elle eſt toute naturelle. Tachez donc de m'écrire quelquefois de votre chef, ſans vous embarraſſer de la beauté de l'écriture, ou de l'exactitude des lignes ; pour vous donner le moins de peine qu'il eſt poſſible. Et vous vous accoutumerez peu à peu, de la ſorte, à écrire parfaitement bien, et ſans peine. Adieu. Vous n'avez qu'à venir chez moi demain à midi, ou Vendredi matin à huit heures.

TRANS-

TRANSLATION.

Iſleworth, September the 19th, 1739.

MY DEAR CHILD,

I AM very well pleaſed with your laſt letter. The writing was very good, and the promiſe you make exceedingly fine. You muſt keep it, for an honeſt man never breaks his word. You engage then to retain the inſtructions which I give you. That is ſufficient, for though you do not thoroughly comprehend them at preſent, age and reflection will, in time, make you underſtand them.

With reſpect to the contents of your letter, I believe you have had proper aſſiſtance; indeed I do not as yet expect that you can write a letter without help. You ought however to try, for nothing is more requiſite than to write a good letter. Nothing in fact is more eaſy. Moſt perſons who write ill, do ſo becauſe they aim at writing better than they can, by which means they acquire a formal and unnatural ſtyle. Whereas to write well, we muſt write eaſily and naturally. For inſtance, if you want to write a letter to me, you ſhould only conſider what you would ſay if you were with me, and then write it in plain terms, juſt as if you were converſing. I will ſuppoſe, then, that you ſit down to write to me unaſſiſted, and I imagine your letter would probably be much in theſe words:

My dear Papa,

I HAVE been at Mr. Maittaire's this morning, where I have tranſlated Engliſh into Latin, and Latin into Engliſh, and ſo well, that at the end of my exerciſe he has writ *optimè*. I have likewiſe repeated a Greek verb, and pretty well. After this I ran home like a little *wild boy*, and played till dinner-time. This became a ſerious taſk, for I eat like a wolf; and by that you may judge that I am in very good health. Adieu.

Well, Sir, the above is a good letter, and yet very eaſily written, becauſe it is exceedingly natural. Endeavour then ſometimes to write to me of yourſelf, without minding either the beauty of the writing or the ſtraitneſs of the lines. Take as little trouble as poſſible. By that means you will by degrees uſe yourſelf to write perfectly well, and with eaſe. Adieu. Come to me to-morrow at twelve, or Friday morning at eight o'clock.

LETTER XXXVIII.

DEAR BOY, Thurſday, Iſleworth.

AS I ſhall come to town next Saturday, I would have you come to me on Sunday morning about ten o'clock: and I would have you likewiſe tell Mr. Maittaire, that, if it be not troubleſome to him, I ſhould

ſhould be extremely glad to ſee him at the ſame time. I would not have given him this trouble, but that it is uncertain when I can wait upon him in town: I do not doubt but he will give me a good account of you, for I think you are now ſenſible of the advantages, the pleaſure, and the neceſſity of learning well; I think, too, you have an ambition to excel in whatever you do, and therefore will apply yourſelf. I muſt alſo tell you, that you are now talked of as an eminent ſcholar, for your age; and therefore your ſhame will be the greater, if you ſhould not anſwer the expectations people have of you. Adieu.

LETTER XXXIX.

DEAR BOY, Monday.

IT was a great pleaſure to me, when Mr. Maittaire told me yeſterday, in your preſence, that you began to mind your learning, and to give more attention. If you continue to do ſo, you will find two advantages in it: the one, your own improvement, the other, my kindneſs; which you muſt never expect, but when Mr. Maittaire tells me you deſerve it. There is no doing any thing well without application and induſtry. Induſtry (in Latin *Induſtria*, and in Greek αγχινοια) is defined (that is, deſcribed) to be *frequens exercitium circa rem honeſtam, unde aliquis in-*

duſtrius dicitur, hoc eſt ſtudioſus, vigilans. This I expect ſo much from you, that I do not doubt, in a little time, but that I ſhall hear you called Philip the induſtrious, or, if you like it better in Greek, Φιλιππος αγχινοος. Moſt of the great men of antiquity had ſome epithet added to their names, deſcribing ſome particular merit they had; and why ſhould not you endeavour to be diſtinguiſhed by ſome honourable appellation? Parts and quickneſs, though very neceſſary, are not alone ſufficient; attention and application muſt complete the buſineſs: and both together will go a great way.

Accipite ergo animis, atque hæc mea figite dicta.

Adieu.

We were talking yeſterday of America, which I told you was firſt diſcovered by Chriſtopher Columbus, a Genoeſe, through the encouragement of Ferdinando and Iſabella, King and Queen of Spain, in 1491, that is, at the latter end of the fifteenth century; but I forgot to tell you, that it took its name of America from one Veſpuſius Americus of Florence, who diſcovered South America, in 1497. The Spaniards began their conqueſts in America by the iſlands of St. Domingo and Cuba; and ſoon afterwards Ferdinando Cortez, with a ſmall army, landed upon the continent, took Mexico, and beat Montezuma, the Indian Emperor. This encouraged other nations to go and try what they could get in this new-diſcovered world. The Engliſh have got there, New York, New England, Jamaica, Barbadoes, Carolina, Penſylvania, and Maryland, and ſome of the Leeward

iſlands. The Portugueze have got the Brazils; the Dutch, Curaçoa and Surinam; and the French, Martinico and New France.

LETTER XL.

DEAR BOY, Monday.

I HAVE lately mentioned Chronology to you, though ſlightly; but, as it is very neceſſary you ſhould know ſomething of it, I will repeat it now a little more fully, in order to give you a better notion of it.

Chronology is the art of meaſuring and diſtinguiſhing time, or the doctrine of epochas, which, you know, are particular and remarkable periods of time.

The word Chronology is compounded of the Greek words χρονος, which ſignifies *Time*, and λογος, which ſignifies *Diſcourſe*. Chronology and Geography are called the two eyes of Hiſtory, becauſe Hiſtory can never be clear and well underſtood without them. Hiſtory relates facts; Chronology tells us at what time, or when, thoſe facts were done; and Geography ſhews us in what place or country they were done. The Greeks meaſured their time by Olympiads, which was a ſpace of four years, called in Greek ολυμπιας. This method of computation had its riſe from the Olympic Games, which were celebrated the beginning of every fifth year, on the banks of the river Alpheus,

near Olympia, a city in Greece. The Greeks, for example, would ſay, that ſuch a thing happened in ſuch a year of ſuch an Olympiad; as for inſtance, that Alexander the Great died in the firſt year of the 114th Olympiad. The firſt Olympiad was 774 years before Chriſt; ſo, conſequently, Chriſt was born in the firſt year of the 195th Olympiad.

The period or æra, from whence the Romans reckoned their time, was from the building of Rome; which they marked thus, *ab U. C.* that is *ab Urbe Conditâ*. Thus, the Kings were expelled, and the Conſular government eſtabliſhed, the 244th *ab U. C.* that is, of Rome.

All Europe now reckons from the great epocha of the Birth of Jeſus Chriſt, which was 1738 years ago; ſo that, when any body aſks, in what year did ſuch or ſuch a thing happen, they mean in what year ſince the Birth of Chriſt.

For example; Charlemain, in French Charlemagne, was made Emperor of the Weſt in the year 800; that is, 800 years after the Birth of Chriſt; but if we ſpeak of any event or hiſtorical fact that happened before that time, we then ſay, it happened ſo many years before Chriſt. For inſtance; we ſay Rome was built 750 years before Chriſt.

The Turks date from their Hegira, which was the year of the flight of their falſe Prophet, Mahomet, from Mecca; and, as we ſay that ſuch a thing was done in ſuch a year of Chriſt; they ſay, ſuch a thing was done in ſuch a year of the Hegira. Their Hegira

gira begins in the 622d year of Chriſt, that is, above 1100 years ago.

There are two great periods in Chronology, from which the nations of Europe date events. The firſt is the Creation of the world; the ſecond, the Birth of Jeſus Chriſt.

Thoſe events, that happened before the Birth of Chriſt, are dated from the Creation of the World. Thoſe events, which have happened ſince the Birth of Chriſt, are dated from that time; as the preſent year 1739. For example;

	A. M.
Noah's Flood happened in the Year of the World	1656
Babylon was built by Semiramis, in the year -	1800
Moſes was born in the year - - - - - -	2400
Troy was taken by the Greeks, in the year -	2800
Rome was founded by Romulus, in the year -	3225
Alexander the Great conquered Perſia - -	3674
Jeſus Chriſt was born in the Year of the World	4000

The meaning of *A. M.* at the top of theſe figures, is *Anno Mundi*, the Year of the World.

From the Birth of Chriſt, all Chriſtians date the events that have happened ſince that time; and this is called *the Chriſtian Æra*. Sometimes we ſay, that ſuch a thing happened in ſuch a Year of Chriſt, and ſometimes we ſay in ſuch a Century. Now a Century is one hundred years from the Birth of Chriſt; ſo that at the end of every hundred years a new century begins: and we are, conſequently, now in the eighteenth century.

For

For example, as to the Chriſtian æra, or ſince the Birth of Chriſt;

Mahomet, the falſe Prophet of the Turks, who eſtabliſhed the Mahometan religion, and writ the Alcoran, which is the Turkiſh book of religion, died in the ſeventh century, that is, in the year of Chriſt - - - - - - - - 632

Charlemain was crowned Emperor in the laſt year of the eighth century, that is, in the year 800

Here the old Roman Empire ended.

William the Conqueror was crowned King of England in the eleventh century, in the year 1066

The Reformation, that is, the Proteſtant Religion, begun by Martin Luther, in the ſixteenth century, in the year - - - - - 1530

Gunpowder was invented, by one Bertholdus, a German Monk, in the fourteenth century, in the year - - - - - - - - - - - 1380

Printing was invented, at Haerlem in Holland, at Straſbourg, or at Mentz in Germany, in the fifteenth century, about the year - - 1440

Adieu.

LETTER

LETTER XLI.

A Bath, ce 8ieme d'Octobre 1739.

MON CHER ENFANT,

JE ſuis charmé de toutes vos lettres ; celle que vous avez écrit tout ſeul, eſt très naturelle, et par conſéquent très bonne. Votre traduction Angloiſe eſt auſſi fort juſte ; et pour celle en Latin, je ne la demande pas meilleure pour le peu de tems que vous avez appris cette langue. Enfin, juſqu'ici cela ne peut pas aller mieux, continuez ſeulement. Je vous fais ſurtout mon compliment à l'occaſion de l'*accuratiſſimè* que Monſieur Maittaire a donné à vos derniers travaux : Ce ſont là de ces éloges qu'il eſt bien flatteur de meriter ; et je ſuis ſur que vous avez ſenti plus de plaiſir à ce ſeul mot, que vous n'en auriez eu à jouer deux heures de ſuite. En effet, quel plaiſir n'a t'on pas, quand on a bien fait ſon dévoir en quelque choſe que ce puiſſe être ? Il n'y à rien de tel qu'une bonne conſcience, c'eſt la ſeule choſe qui peut rendre tranquille ou heureux. A propos, ſçavez vous ce que c'eſt que la conſcience ? C'eſt ce que l'on ſent en ſoi-même, de quelque choſe qu'on a dit, ou qu'on a fait. Par exemple, ſi j'avois fait du mal à quelqu'un, ou ſi j'avois dit un menſonge, quoique je ne fuſſe pas découvert, pourtant je me ſentirois coupable, et la conſcience me tourmenteroit, et je ſerois malheureux. Vous aurez lû à coup ſur dans les Métamorphoſes d'Ovide,

d'Ovide, la fable de Promethée, qui pour former l'homme vola le feu du Ciel; dont Jupiter le punit, en l'attachant ſur le Mont Caucaſe, et en envoyant un Vautour qui lui ronge perpetuellement le foye. Cette fable eſt une Allégorie ingénieuſe pour marquer les tourmens perpétuels d'une mauvaiſe conſcience. Promethée avoit fait un vol; et le Vautour qui lui ronge continuellement le foye, veut dire ſa conſcience qui lui reproche perpetuellement ſon crime. Voilà ce qui s'appelle une Allégorie, quand on repréſente une choſe par le moyen d'une autre. Les Poëtes ſe ſervent ſouvent de l'Allégorie. Adieu.

Traduiſez cette lettre en Anglois:

Mon cher Papa,

IL eſt vrai que vous me donnez des louanges; mais il eſt vrai auſſi que vous me les faites payer; car vous me faites travailler comme un forçat pour les acquérir. N'importe, on ne peut pas achéter la gloire trop cher. Voila comme Alexandre le Grand a penſé; et voila comme penſe auſſi Philippe le Petit.

Votre, &c.

Forçat en Anglois eſt, *a galley ſlave*.

TRANSLATION.

Bath, October the 8th, 1739.

MY DEAR CHILD,

I AM charmed with all your letters; that which you wrote without help is very natural, conſequently very good. Your Engliſh tranſlation is a very

very juſt one; and as for the Latin, conſidering how ſhort a time you have been learning that language, I do not require it to be any better. In ſhort, hitherto you have gone on as well as poſſible; only continue. More particularly I congratulate you on the *accuratiſſimè* which Mr. Maittaire has added to your laſt performances, and it is very flattering to be deſerving of ſuch commendations. I am ſure that ſingle word muſt have afforded you more pleaſure than two hours play. Beſides, how exceedingly ſatisfactory it is to have done one's duty in any reſpect! Nothing is ſo comfortable as a good conſcience; that only can make us eaſy and happy. Pray do you know what conſcience is? It is what we feel when we have ſaid or done any thing. For inſtance, if I had injured any perſon, or had told a lye, though I might not be found out, yet I ſhould feel myſelf guilty; conſcience would torment me, and I muſt be unhappy. You have certainly read, in Ovid's Metamorphoſes, the fable of Prometheus, who ſtole fire from Heaven to form man. Jupiter puniſhed him, by chaining him to Mount Caucaſus, and by ſending a Vulture that inceſſantly gnaws his liver. This fable is an ingenious allegory, pointing out the perpetual torments of a bad conſcience. Prometheus had ſtolen; and the Vulture, that continually gnaws his liver, means his conſcience, which perpetually reproaches him with that crime. This is called an Allegory—when, to repreſent one thing, we do it by means of another. Poets often make uſe of allegories. Adieu.

Tranſlate

Tranſlate the following letter into Engliſh:

My dear Papa,

IT is true you do praiſe me, but it is alſo true that you make me earn thoſe praiſes, by obliging me to work like a galley ſlave. No matter, glory cannot be too dearly purchaſed: ſuch were the ſentiments of Alexander the Great, and ſuch are thoſe of Philip the Little.

LETTER XLII.

A Bath, ce 17ieme d'Octobre, 1739.

MON CHER ENFANT,

EN vérité je crois que vous êtes le premier garçon à qui avant l'âge de huit ans, on ait jamais parlé des figures de la rhétorique, comme j'ai fait dans ma derniere *: mais auſſi il me ſemble qu'on ne peut pas commencer trop jeune à y penſer un peu; et l'art de perſuader à l'eſprit, et de toucher le cœur, mérite bien qu'on y faſſe attention de bonne heure.

Vous concevez bien qu'un homme qui parle et qui écrit élégamment et avec grace; qui choiſit bien ſes paroles, et qui orne et embellit la matiere ſur laquelle il parle ou écrit, perſuadera mieux, et obtiendra plus facilement ce qu'il ſouhaite; qu'un homme qui s'ex-

* Qui ne ſe trouve pas.

plique

plique mal, qui parle mal ſa langue, qui ſe ſert de mots bas et vulgaires, et qui enfin n'a ni grace, ni élégance en tout ce qu'il dit. Or c'eſt cet art de bien parler, que la Rhétorique enſeigne ; et quoique je ne ſonge pas à vous y enfoncer encore, je voudrois pourtant bien vous en donner quelque idée convenable à votre âge.

La premiere choſe à laquelle vous devez faire attention ; c'eſt de parler la langue que vous parlez, dans ſa derniere pureté, et ſelon les régles de la Grammaire. Car il n'eſt pas permis, de faire des fautes contre la Grammaire, ou de ſe ſervir de mots, qui ne ſont pas véritablement des mots. Ce n'eſt pas encore tout, car il ne ſuffit point de ne pas parler mal ; mais il faut parler bien, et le meilleur moïen d'y parvenir eſt de lire avec attention les meilleurs livres, et de remarquer comment les honnêtes gens et ceux qui parlent le mieux s'expriment ; car les Bourgeois, le petit peuple, les laquais, et les ſervantes, tout cela parle mal. Ils ont des expreſſions baſſes et vulgaires, dont les honnêtes gens ne doivent jamais ſe ſervir. Dans les Nombres, ils joignent le ſingulier et le pluriel enſemble ; dans les Genres, ils confondent le maſculin avec le feminin ; et dans les Tems ils prennent ſouvent l'un pour l'autre. Pour éviter toutes ces fautes, il faut lire avec ſoin ; remarquer le tour et les expreſſions des meilleurs auteurs ; et ne jamais paſſer un ſeul mot qu'on n'entend pas, ou ſur lequel on a la moindre difficulté, ſans en demander exactement la ſignification. Par exemple ; quand vous liſez les Métamorphoſes d'Ovide, avec

Monſieur

Monſieur Martin; il faut lui demander le ſens de chaque mot que vous ne ſavez pas, et même ſi c'eſt un mot, dont on peut ſe ſervir en proſe auſſi bien qu'en vers: car, comme je vous ai dit autrefois, le langage poëtique eſt different du langage ordinaire, et il y a bien des mots dont on ſe ſert dans la poëſie, qu'on feroit fort mal d'emploïer dans la proſe. De même quand vous liſez le François avec Monſieur Pelnote, demandez lui le ſens de chaque nouveau mot que vous rencontrez chemin faiſant; et priez le de vous donner des exemples de la maniere dont il faut s'en ſervir. Tout ceci ne demande qu'un peu d'attention, et pourtant il n'y a rien de plus utile. Il faut (dit on) qu'un homme ſoit né Poëte; mais il peut ſe faire Orateur. *Naſcitur Poeta, fit Orator.* C'eſt à dire, qu'il faut être né avec une certaine force et vivacité d'eſprit pour être Poëte; mais que l'attention, la lecture, et le travail ſuffiſent pour faire un Orateur. Adieu.

TRANSLATION.

Bath, October the 17th, 1739.

MY DEAR CHILD,

INDEED, I believe you are the firſt boy, to whom (under the age of eight years) one has ever ventured to mention the figures of rhetoric, as I did in my laſt *. But I am of opinion, that we cannot begin to think too young; and that the art which

* Not to be found.

teaches

teaches us how to perſuade the mind, and touch the heart, muſt ſurely deſerve the earlieſt attention.

You cannot but be convinced, that a man who ſpeaks and writes with elegance and grace; who makes choice of good words; and adorns and embelliſhes the ſubject upon which he either ſpeaks or writes, will perſuade better, and ſucceed more eaſily in obtaining what he wiſhes, than a man who does not explain himſelf clearly, ſpeaks his language ill, or makes uſe of low and vulgar expreſſions; and who has neither grace nor elegance in any thing that he ſays. Now it is by Rhetoric that the art of ſpeaking eloquently is taught: and, though I cannot think of grounding you in it as yet, I would wiſh however to give you an idea of it ſuitable to your age.

The firſt thing you ſhould attend to is, to ſpeak whatever language you do ſpeak, in its greateſt purity, and according to the rules of Grammar; for we muſt never offend againſt Grammar, nor make uſe of words which are not really words. This is not all; for not to ſpeak ill, is not ſufficient; we muſt ſpeak well; and the beſt method of attaining to that is, to read the beſt authors with attention; and to obſerve how people of faſhion ſpeak, and thoſe who expreſs themſelves beſt; for ſhop-keepers, common people, footmen, and maid-ſervants, all ſpeak ill. They make uſe of low and vulgar expreſſions, which people of rank never uſe. In Numbers, they join the ſingular and the plural together; in Genders, they confound maſculine with feminine; and in Tenſes, they often take the one for the other. In order

order to avoid all theſe faults, we muſt read with care, obſerve the turn and expreſſions of the beſt authors, and not paſs a word which we do not underſtand, or concerning which we have the leaſt doubt, without exactly inquiring the meaning of it. For example; when you read Ovid's Metamorphoſes with Mr. Martin, you ſhould aſk him the meaning of every word you do not know; and alſo, whether it is a word that may be made uſe of in proſe, as well as in verſe; for, as I formerly told you, the language of poetry is different from that which is proper for common diſcourſe; and a man would be to blame, to make uſe of ſome words in proſe, which are very happily applied in poetry. In the ſame manner, when you read French with Mr. Pelnote, aſk him the meaning of every word you meet with, that is new to you; and deſire him to give you examples of the various ways in which it may be uſed. All this requires only a little attention; and yet there is nothing more uſeful. It is ſaid, that a man muſt be born a Poet; but that he can make himſelf an Orator. *Naſcitur Poeta, fit Orator.* This means, that to be a Poet, one muſt be born with a certain degree of ſtrength and vivacity of mind; but that attention, reading, and labour, are ſufficient to form an Orator. Adieu.

LETTER

LETTER XLIII.

Bath, October the 26th, 1739.

DEAR BOY,

THOUGH Poetry differs much from Oratory in many things; yet it makes uſe of the ſame figures of Rhetoric; nay, it abounds in metaphors, ſimilies, and allegories; and you may learn the purity of the language, and the ornaments of eloquence, as well by reading verſe as proſe. Poetical diction, that is, poetical language, is more ſublime and lofty than proſe, and takes liberties which are not allowed in proſe, and are called Poetical Licences. This difference between verſe and proſe you will eaſily obſerve, if you read them both with attention. In verſe, things are ſeldom ſaid plainly and ſimply, as one would ſay them in proſe; but they are deſcribed and embelliſhed: as for example, what you hear the watchman ſay often in three words, *a cloudy morning*, is ſaid thus in verſe, in the tragedy of Cato:

"The dawn is overcaſt, the morning lowers,
"And heavily in clouds brings on the day."

This is poetical diction, which would be improper in proſe, though each word ſeparately may be uſed in proſe.

I will give you here a very pretty copy of verſes, of Mr. Waller's, which is extremely poetical, and full of images. It is to a Lady who played upon the lute.

lute. The lute, by the way, is an inſtrument with many ſtrings, which are played upon by the fingers.

" Such moving ſounds from ſuch a careleſs touch,
" So little ſhe concern'd, and we ſo much.
" The trembling ſtrings about her fingers croud,
" And tell their joy, for every kiſs, aloud.
" Small force there needs to make them tremble ſo,
" Touch'd by that hand, who would not tremble too?
" Here Love takes ſtand, and, while ſhe charms the ear,
" Empties his quiver on the liſt'ning deer.
" Muſic ſo ſoftens and diſarms the mind,
" That not one arrow can reſiſtance find.
" Thus the fair tyrant celebrates the prize,
" And acts herſelf the triumph of her eyes.
" So Nero once, with harp in hand, ſurvey'd
" His flaming Rome: and, as it burnt, he play'd."

Mind all the poetical beauties of theſe verſes. He ſuppoſes the ſounds of the ſtrings, when ſhe touches them, to be the expreſſion of their joy for kiſſing her fingers. Then, he compares the trembling of the ſtrings to the trembling of a lover, who is ſuppoſed to tremble with joy and awe, when touched by the perſon he loves. He repreſents Love (who, you know, is deſcribed as a little boy, with a bow, arrows, and a quiver) as ſtanding by her, and ſhooting his arrows at people's hearts, while her muſic ſoftens and diſarms them. Then he concludes with that fine ſimile of Nero, a very cruel Roman emperor, who ſet Rome on fire, and played on the harp all the while it was burning: for, as Love is repreſented by the Poets as fire and flames; ſo ſhe, while people

people were burning for love of her, played, as Nero did while Rome, which he had ſet on fire, was burning. Pray get theſe verſes by heart againſt I ſee you. Adieu.

You will obſerve, that theſe verſes are all long, or heroic verſes, that is, of ten ſyllables, or five feet; for a foot is two ſyllables.

LETTER XLIV.

A Bath, ce 29ieme d'Octobre, 1739.

MON CHER ENFANT,

SI l'on peut être trop modeſte, vous l'êtes, et vous méritez plus que vous ne demandez. Une canne à pomme d'ambre, et une paire de boucles, ſont des récompenſes très modiques pour ce que vous faites, et j'y ajouterai bien quelque autre choſe. La modeſtie eſt une très bonne qualité, qui accompagne ordinairement le vrai mérite. Rien ne gagne et ne prévient plus les eſprits que la modeſtie; comme, au contraire, rien ne choque et ne rebute plus que la préſomption et l'effronterie. On n'aime pas un homme, qui veut toujours ſe faire valoir, qui parle avantageuſement de lui-même, et qui eſt toujours le héros de ſon propre Roman. Au contraire, un homme qui cache, pour ainſi dire, ſon propre mérite, qui releve celui des autres, et qui parle peu et modeſtement de lui-même, gagne les eſprits, et ſe fait eſtimer et aimer.

Mais il y a, auſſi, bien de la différence entre la modeſtie et la mauvaiſe honte; autant la modeſtie eſt louable, autant la mauvaiſe honte eſt ridicule. Il ne faut non plus être un nigaud, qu'un effronté; et il faut ſavoir ſe préſenter, parler aux gens, et leur répondre ſans être décontenancé ou embaraſſé. Les Anglois ſont pour l'ordinaire nigauds, et n'ont pas ces manieres aiſées, et libres, mais en même tems polies, qu'ont les François. Remarquez donc les François, et imitez les, dans leur maniere de ſe préſenter, et d'aborder les gens. Un bourgeois ou un campagnard a honte quand il ſe préſente dans une compagnie; il eſt embaraſſé, ne ſait que faire de ſes mains, ſe démonte quand on lui parle, et ne répond qu'avec embarras, et preſqu'en bégaïant; au lieu qu'un honnête homme, qui ſait vivre, ſe préſente avec aſſurance et de bonne grace, parle même aux gens qu'il ne connoit pas, ſans s'embaraſſer et d'une maniere tout à fait naturelle et aiſée. Voilà ce qui s'appelle avoir du monde, et ſavoir vivre, qui eſt un article très important dans le commerce du monde. Il arrive ſouvent, qu'un homme qui a beaucoup d'eſprit et qui ne ſait pas vivre, eſt moins bien reçu, qu'un homme qui a moins d'eſprit, mais qui a du monde.

Cet objet mérite bien vôtre attention; penſez y donc, et joignez la modeſtie à une aſſurance polie et aiſée. Adieu.

Je reçois dans le moment votre lettre du 27, qui eſt très bien écrite.

TRANS-

TRANSLATION.

Bath, October the 29th, 1739.

MY DEAR CHILD,

IF it is poſſible to be too modeſt, you are; and you deſerve more than you require. An amber-headed cane, and a pair of buckles, are a recompence ſo far from being adequate to your deſerts, that I ſhall add ſomething more. Modeſty is a very good quality, and which generally accompanies true merit: it engages and captivates the minds of people; as, on the other hand, nothing is more ſhocking and diſguſtful than preſumption and impudence. We cannot like a man who is always commending and ſpeaking well of himſelf, and who is the hero of his own ſtory. On the contrary, a man who endeavours to conceal his own merit; who ſets that of other people in its true light; who ſpeaks but little of himſelf, and with modeſty; ſuch a man makes a favourable impreſſion upon the underſtanding of his hearers, and acquires their love and eſteem.

There is, however, a great difference between modeſty, and an awkward baſhfulneſs; which is as ridiculous as true modeſty is commendable. It is as abſurd to be a ſimpleton, as to be an impudent fellow; and one ought to know how to come into a room, ſpeak to people, and anſwer them, without being out of countenance, or without embarraſſment. The Engliſh are generally apt to be baſhful, and

have not thoſe eaſy, free, and at the ſame time polite manners, which the French have. A mean fellow, or a country bumpkin, is aſhamed when he comes into good company: he appears embarraſſed, does not know what to do with his hands, is diſconcerted when ſpoken to, anſwers with difficulty, and almoſt ſtammers: whereas a gentleman, who is uſed to the world, comes into company with a graceful and proper aſſurance, ſpeaks even to people he does not know, without embarraſſment, and in a natural and eaſy manner. This is called uſage of the world, and good-breeding; a moſt neceſſary and important knowledge in the intercourſe of life. It frequently happens that a man with a great deal of ſenſe, but with little uſage of the world, is not ſo well received as one of inferior parts, but with a gentleman-like behaviour.

Theſe are matters worthy your attention; reflect on them, and unite modeſty to a polite and eaſy aſſurance. Adieu.

I this inſtant receive your letter of the 27th, which is very well written.

LETTER

LETTER XLV.

Bath, November the 1ſt, 1739.

DEAR BOY,

LET us return to Oratory, or the art of ſpeaking well; which ſhould never be intirely out of your thoughts, ſince it is ſo uſeful in every part of life, and ſo abſolutely neceſſary in moſt. A man can make no figure without it, in Parliament, in the Church, or in the Law; and even in common converſation, a man that has acquired an eaſy and habitual eloquence, who ſpeaks properly and accurately, will have a great advantage over thoſe who ſpeak incorrectly and inelegantly.

The buſineſs of Oratory, as I have told you before, is to perſuade people; and you eaſily feel, that to pleaſe people is a great ſtep towards perſuading them. You muſt then, conſequently, be ſenſible how advantageous it is for a man, who ſpeaks in public, whether it be in Parliament, in the Pulpit, or at the Bar, (that is in the Courts of Law) to pleaſe his hearers ſo much as to gain their attention: which he can never do without the help of Oratory. It is not enough to ſpeak the language, he ſpeaks in, in its utmoſt purity, and according to the rules of Grammar, but he muſt ſpeak it elegantly, that is, he muſt chooſe the beſt and moſt expreſſive words, and put them in the beſt order. He ſhould likewiſe adorn

what he ſays by proper metaphors, ſimilies, and other figures of Rhetoric; and he ſhould enliven it, if he can, by quick and ſprightly turns of wit. For example; ſuppoſe you had a mind to perſuade Mr. Maittaire to give you a holyday, would you bluntly ſay to him, Give me a holyday? That would certainly not be the way to perſuade him to it. But you ſhould endeavour firſt to pleaſe him, and gain his attention, by telling him, that your experience of his goodneſs and indulgence encouraged you to aſk a favour of him; that, if he ſhould not think proper to grant it, at leaſt you hoped, he would not take it ill that you aſked it. Then you ſhould tell him, what it was that you wanted; that it was a holyday; for which you ſhould give your reaſons, as, that you had ſuch or ſuch a thing to do, or ſuch a place to go to. Then you might urge ſome arguments why he ſhould not refuſe you; as, that you have ſeldom aſked that favour, and that you ſeldom will; and that the mind may ſometimes require a little reſt from labour, as well as the body. This you may illuſtrate by a ſimile, and ſay, that as the bow is the ſtronger for being ſometimes unſtrung and unbent; ſo the mind will be capable of more attention, for being now and then eaſy and relaxed.

This is a little oration, fit for ſuch a little orator as you; but, however, it will make you underſtand what is meant by oratory and eloquence: which is to perſuade. I hope you will have that talent hereafter in great matters.

LETTER

LETTER XLVI.

Bath, November the 5th, 1739.

DEAR BOY,

I AM glad to hear that you went to ſee the Lord Mayor's Show, for I ſuppoſe it amuſed you, and beſides, I would have you ſee every thing. It is a good way of getting knowledge, eſpecially if you inquire carefully (as I hope you always do) after the meaning, and the particulars of every thing you ſee. You know then, to be ſure, that the Lord Mayor is the head of the city of London, and that there is a new Lord Mayor choſen every year: that the city is governed by the Lord Mayor, the Court of Aldermen, and the Common Council. There are ſix-and-twenty Aldermen, who are the moſt conſiderable tradeſmen of the city. The Common Council is very numerous, and conſiſts likewiſe of tradeſmen; who all belong to the ſeveral companies, that you ſaw march in the proceſſion, with their colours and ſtreamers. The Lord Mayor is choſen every year out of the Court of Aldermen. There are but two Lord Mayors in England; one for the city of London, and the other for the city of York. The Mayors of other towns, are only called Mayors, not Lord Mayors. People who have ſeen little, are apt to ſtare ſillily, and wonder at every new thing they ſee; but a man who has been bred in the world, looks at every thing with coolneſs and ſedateneſs, and makes proper obſervations upon what he ſees.

You need not write to me any more after you receive this, for I ſhall go away from hence on Saturday or Sunday next. But you may come to me in Grosvenor-Square, on Wedneſday the 14th, at ten o'clock in the morning; where you ſhall find the things you beſpoke, and ſomething much better, as an additional reward for your learning well: for though people ſhould not do well only for the ſake of rewards, yet thoſe who do well ought in juſtice to be rewarded. One ſhould do well for the ſake of doing well, and virtue is its own reward; that is, the conſciouſneſs of having done right, makes one happy enough even without any other reward. Conſciouſneſs means that real and inward judgment that every man forms of his own actions. For example; one ſays, I am not conſcious of any guilt; that is, my heart does not tell me that I am guilty, I feel myſelf innocent: or, I am conſcious that I deſerve to be puniſhed; that is, I feel that I have committed the fault for which I am to be puniſhed. It comes from the Latin, *conſcire*, and *conſcius*. Horace ſays,

Nil conſcire ſibi, nullâ palleſcere culpâ:

Which means, to have nothing to reproach one's ſelf with, and not to turn pale with the remorſe of guilt. He ſays too,

Mens conſcia recti:

That is, a mind conſcious of having done right; the greateſt pleaſure and happineſs that any man can have. Adieu.

LETTER

LETTER XLVII.

DEAR BOY, November the 20th, 1739.

AS you are now reading the Roman Hiſtory, I hope you do it with that care and attention which it deſerves. The utility of Hiſtory conſiſts principally in the examples it gives us, of the virtues and vices of thoſe who have gone before us; upon which we ought to make the proper obſervations. Hiſtory animates and excites us to the love and the practice of virtue; by ſhowing us the regard and veneration that was always paid to great and virtuous men, in the times in which they lived, and the praiſe and glory with which their names are perpetuated, and tranſmitted down to our times. The Roman Hiſtory furniſhes more examples of virtue and magnanimity, or greatneſs of mind, than any other. It was a common thing to ſee their Conſuls and Dictators (who, you know, were their chief Magiſtrates) taken from the plough, to lead their armies againſt their enemies; and, after victory, returning to their plough again, and paſſing the reſt of their lives in modeſt retirement: a retirement more glorious, if poſſible, than the victories that preceded it! Many of their greateſt men died ſo poor, that they were buried at the expence of the public. Curius, who had no money of his own, refuſed a great ſum that the Samnites offered him, ſaying, that he ſaw no glory in having money himſelf, but in commanding thoſe

that had. Cicero relates it thus: *Curio ad focum ſedenti magnum auri pondus Samnites cum attuliſſent, repudiati ab eo ſunt. Non enim aurum habere præclarum ſibi videri, ſed iis, qui haberent aurum, imperare.* And Fabricius, who had often commanded the Roman armies, and as often triumphed over their enemies, was found by his fire-ſide, eating thoſe roots and herbs which he had planted and cultivated himſelf in his own field. Seneca tells it thus: *Fabricius ad focum cœnat illas ipſas radices, quas, in agro repurgando, triumphalis Senex vulſit.* Scipio, after a victory he had obtained in Spain, found among the priſoners a young Princeſs of extreme beauty, who, he was informed, was ſoon to have been married to a man of quality of that country. He ordered her to be entertained and attended with the ſame care and reſpect as if ſhe had been in her father's houſe; and, as ſoon as he could find her lover, he gave her to him, and added to her portion the money that her father had brought for her ranſom. Valerius Maximus ſays, *Eximiæ formæ virginem accerſitis parentibus, et ſponſo inviolatam tradidit, et Juvenis, et Cælebs, et Victor.* This was a moſt glorious example of moderation, continence, and generoſity, which gained him the hearts of all the people of Spain; and made them ſay, as Livy tells us, *Veniſſe Diis ſimillimum juvenem, vincentem omnia, cum armis, tum benignitate, ac beneficiis.*

Such are the rewards that always crown virtue; and ſuch the characters that you ſhould imitate, if you would be a great and a good man, which is the only way to be a happy one! Adieu.

LETTER XLVIII.

DEAR BOY, Monday.

I WAS very ſorry that Mr. Maittaire did not give ſuch an account of you, yeſterday, as I wiſhed and expected. He takes ſo much pains to teach you, that he well deſerves from you the returns of care and attention. Beſides, pray conſider, now that you have juſtly got the reputation of knowing much more than other boys of your age do, how ſhameful it would be for you to loſe it, and to let other boys, that are now behind you, get before you. If you would but have attention, you have quickneſs enough to conceive, and memory enough to retain; but, without attention, while you are learning, all the time you employ at your book is thrown away: and your ſhame will be the greater, if you ſhould be ignorant, when you had ſuch opportunities of learning. An ignorant man is inſignificant and contemptible; nobody cares for his company, and he can juſt be ſaid to live, and that is all. There is a very pretty French Epigram, upon the death of ſuch an ignorant, inſignificant fellow, the ſting of which is, that all that can be ſaid of him is, that he was once alive, and that he is now dead. This is the Epigram, which you may get by heart:

Colas eſt mort de maladie,
Tu veux que j'en pleure le ſort,
Que diable veux tu que j'en diſe?
Colas vivoit, Colas eſt mort.

Take care not to deſerve the name of Colas; which I ſhall certainly give you, if you do not learn well: and then that name will get about, and every body will call you Colas; which will be much worſe than Friſky.

You are now reading Mr. Rollin's Ancient Hiſtory: pray remember to have your maps by you when you read it, and deſire Monſieur Pelnote to ſhow you, in the maps, all the places you read of. Adieu.

LETTER XLIX.

DEAR BOY, Saturday.

SINCE you chooſe the name of Polyglot, I hope you will take care to deſerve it; which you can only do by care and application. I confeſs the names of Friſky, and Colas, are not quite ſo honourable; but then, remember too, that there cannot be a ſtronger ridicule, than to call a man by an honourable name, when he is known not to deſerve it. For example; it would be a manifeſt irony to call a very ugly fellow an Adonis, (who, you know, was ſo handſome, that Venus herſelf fell in love with him) or to call a cowardly fellow an Alexander, or an ignorant fellow, Polyglot; for every body would diſcover the ſneer: and Mr. Pope obſerves very truly, that

"Praiſe undeſerv'd is ſatire in diſguiſe."

Next to the doing of things that deſerve to be written, there is nothing that gets a man more credit, or gives him more pleaſure, than to write things that

deſerve to be read. The younger Pliny, (for there were two Plinys, the uncle and the nephew) expreſſes it thus: *Equidem beatos puto, quibus Deorum munere datum eſt, aut facere ſcribenda, aut legenda ſcribere; beatiſſimos verò quibus utrumque.* Adieu.

Pray mind your Greek particularly; for to know Greek very well, is to be really learned: there is no great credit in knowing Latin, for every body knows it; and it is only a ſhame not to know it. Beſides that, you will underſtand Latin a great deal the better for underſtanding Greek very well; a great number of Latin words, eſpecially the technical words, being derived from the Greek. Technical words, mean ſuch particular words as relate to any art or ſcience; from the Greek word τεχνη, which ſignifies Art, and τεχνικος, which ſignifies Artificial. Thus, a Dictionary that explains the terms of art, is called a Lexicon Technicum, or a Technical Dictionary. Adieu.

LETTER L.

Longford, June the 9th, 1740.

DEAR BOY,

I Write to you now, in the ſuppoſition that you continue to deſerve my attention, as much as you did when I left London; and that Mr. Maittaire would commend you as much now, as he did the laſt time he was with me; for otherwiſe, you know very well, that I ſhould not concern myſelf about you. Take care, therefore, that, when I come to town, I may not find

find myſelf miſtaken in the good opinion I entertained of you in my abſence.

I hope you have got the linnets and bullfinches you ſo much wanted; and I recommend the bullfinches to your imitation. Bullfinches, you muſt know, have no natural note of their own, and never ſing, unleſs taught; but will learn tunes better than any other birds. This they do by attention and memory; and you may obſerve, that, while they are taught, they liſten with great care, and never jump about and kick their heels. Now I really think it would be a great ſhame for you to be outdone by your own bullfinch.

I take it for granted, that, by your late care and attention, you are now perfect in Latin verſes; and that you may at preſent be called, what Horace deſired to be called, *Romanæ fidicen Lyræ*. Your Greek too, I dare ſay, keeps pace with your Latin, and you have all your paradigms *ad unguem*.

You cannot imagine what alterations and improvements I expect to find every day, now that you are more than *Octennis*. And, at this age, *non progredi* would be *regredi*, which would be very ſhameful.

Adieu! Do not write to me; for I ſhall be in no ſettled place to receive letters, while I am in the country.

LETTER

LETTER LI.

London, June the 25th, 1740.

DEAR BOY,

AS I know you love reading, I ſend you this book for your amuſement, and not by way of taſk or ſtudy. It is an Hiſtorical, Chronological, and Geographical Dictionary; in which you may find almoſt every thing you can deſire to know, whether ancient or modern. As Hiſtorical, it gives you the hiſtory of all remarkable perſons and things; as Chronological, it tells you the time when thoſe perſons lived, and when thoſe things were done; and as Geographical, it deſcribes the ſituation of countries and cities. For example; would you know who Ariſtides the Juſt was, you will find there, that he was of Athens; that his diſtinguiſhed honeſty and integrity acquired him the name of Juſt; the moſt glorious appellation a man can have. You will likewiſe find, that he commanded the Athenian army at the battle of Platæa, where Mardonius, the Perſian General, was defeated, and his army, of three hundred thouſand men, utterly deſtroyed; and that, for all theſe virtues, he was baniſhed Athens by the Oſtraciſm. You will then (it may be) be curious to know what the Oſtraciſm is. If you look for it, you will find that the Athenians, being very jealous of their liberties, which they thought were the moſt in danger from thoſe whoſe virtue and merit made them the moſt popular (that is, recommended them moſt to the favour of the people) contrived this Oſtraciſm; by which, if

ſix

ſix hundred people gave in the name of any one man, written upon a ſhell, that perſon was immediately baniſhed for ten years.

As to Chronology, would you know when Charlemagne was made Emperor of the Weſt; look for the article of Charlemagne; and you will find, that, being already maſter of all Germany, France, and great part of Spain and Italy, he was declared Emperor, in the year 800.

As to the Geographical part, if you would know the ſituation of any town, or country, that you read of; as for inſtance, Perſepolis; you will find where it was ſituated, by whom founded, and that it was burnt by Alexander the Great, at the inſtigation of his miſtreſs, Thais, in a drunken riot. In ſhort, you will find a thouſand entertaining ſtories to divert you, when you have leiſure from your ſtudies, or your play; for one muſt always be doing ſomething, and never laviſh away ſo valuable a thing as time; which if once loſt, can never be regained. Adieu.

LETTER LII.

Philippus Cheſterfield parvulo ſuo Philippo Stanhope, S. P. D.

PErgrata mihi fuit epiſtola tua, quam nuper accepi, eleganter enim ſcripta erat, et polliceris te ſummam operam daturum, ut veras laudes meritò adipiſci poſſis. Sed, ut planè dicam; valde ſuſpicor te, in ea ſcribenda, optimum et eruditiſſimum adjutorem habuiſſe;

buiſſe; quo duce et auſpice, nec elegantia, nec doctrina, nec quicquid prorſus eſt dignum ſapiente bonoque, unquam tibi deeſſe poterit. Illum ergo ut quam diligenter colas, te etiam atque etiam rogo; et quo magis eum omni officio, amore, et obſequio perſequeris, eo magis te me ſtudioſum, et obſervantem exiſtimabo.

Duæ ſeptimanæ mihi ad has aquas bibendas ſuperſunt, antequam in urbem revertam; tunc cura, ut te in dies doctiorem inveniam. Animo, attentione, majore diligentiâ opus eſt. Præmia laboris, et induſtriæ, hinc afferam, ſi modo te dignum præbeas; ſin aliter, ſegnitiei pœnas dabis. Vale.

TRANSLATION.

Philip Cheſterfield to his dear little Philip Stanhope.

YOUR laſt letter afforded me very great ſatisfaction, both as it was elegantly penned, and becauſe you promiſe in it, to take great pains, to attain deſervedly, true praiſe. But I muſt tell you ingenuouſly, that I ſuſpect very much your having had, in compoſing it, the aſſiſtance of a good and able maſter; under whoſe conduct and inſtruction it will be your own fault, if you do not acquire elegancy of ſtyle, learning, and, in ſhort, every thing elſe becoming a wiſe and virtuous perſon. I earneſtly entreat you, therefore, to imitate carefully ſo good a pattern; and the more attention and regard you ſhow for him, the more I ſhall think you love and reſpect me.

I ſhall continue here a fortnight longer, drinking theſe

theſe waters, before I return to town; let me then find you ſenſibly improved in your learning. You muſt ſummon greater reſolution and diligence. I ſhall bring you preſents from hence, which you ſhall receive as rewards of your application and induſtry; provided I find you deſerving of them; if otherwiſe, expect reproof and chaſtiſement for your ſloth. Farewell.

LETTER LIII.

Tunbridge, July the 18th, 1740.

DEAR BOY.

AFTER Sparta and Athens, Thebes and Corinth were the moſt conſiderable cities in Greece. Thebes was in Bœotia, a province of Greece, famous for its thick, foggy air, and for the dullneſs and ſtupidity of its inhabitants; inſomuch that calling a man a Bœotian, was the ſame as calling him a ſtupid fellow: and Horace, ſpeaking of a dull, heavy fellow, ſays, *Bœotum jurares, craſſo in aëre, natum.*

However, Thebes made itſelf very conſiderable, for a time, under the conduct of Epaminondas, who was one of the greateſt and moſt virtuous characters of all antiquity. Thebes, like all the reſt of Greece, fell under the abſolute dominion of the Kings of Macedon, Alexander's ſucceſſors. Thebes was founded by Cadmus, who firſt brought letters into Greece. Œdipus was King of Thebes; whoſe very remarkable ſtory is worth your reading.

The

The city of Corinth ſometimes made a figure, in defence of the common liberties of Greece; but was chiefly conſiderable upon account of its great trade and commerce; which enriched it ſo much, and introduced ſo much luxury, that when it was burnt by Mummius, the Roman Conſul, the number of golden, ſilver, braſs, and copper ſtatues and vaſes, that were then melted, made that famous metal, called Corinthian braſs, ſo much eſteemed by the Romans.

There were, beſides, many other little Kingdoms and Republics in Greece, which you will be acquainted with, when you enter more particularly into that part of ancient hiſtory. But to inform yourſelf a little, at preſent, concerning Thebes and Corinth, turn to the following articles in Moreri.

Thebes,	Epaminondas,
Cadmus,	Pelopidas,
Oedipe,	Corinth,
Jocaſte,	Mummius.
Sphynx,	

LETTER LIV.

Tunbridge, July the 29th, 1740.

DEAR BOY,

SINCE you are ſo ready at the meaſure of Greek and Latin verſes, as Mr. Maittaire writes me word you are; he will poſſibly, before it is very long, try your invention a little, and ſet you to make ſome of your own compoſition; you ſhould therefore begin to conſider,

conſider, not only the meaſure of the verſes you read, but likewiſe the thoughts of the Poet, and the ſimilies, metaphors, and alluſions which are the ornaments of Poetry, and raiſe it above proſe, and diſtinguiſh it from proſe as much as the meaſure does. This attention to the thoughts and diction of other Poets, will ſuggeſt both matter, and the manner of expreſſing it, to you, when you come to invent, yourſelf. Thoughts are the ſame in every language, and a good thought in one language is a good one in every other: thus, if you attend to the thoughts and images in French or Engliſh poetry, they will be of uſe to you, when you compoſe in Latin or Greek. I have met lately with a very pretty copy of Engliſh verſes, which I here ſend you to learn by heart; but firſt, I will give you the thought in proſe, that you may obſerve how it is expreſſed, and adorned by poetical diction.

The Poet tells his miſtreſs Florella, that ſhe is ſo unkind to him, ſhe will not even ſuffer him to look at her; that, to avoid her cruelty, he addreſſes himſelf to other women, who receive him kindly; but that, notwithſtanding this, his heart always returns to her, though ſhe uſes him ſo ill; and then he concludes with this beautiful and apt ſimile, in which he compares his fate to that of exiles (that is, people who are baniſhed from their own country) who, though they are pitied in whatever country they go to, yet long to return to their own, where they are ſure to be uſed ill, and puniſhed.

Why will Florella, when I gaze,
My raviſh'd eyes reprove,
And hide from them the only face,
They can behold with love?

To ſhun her ſcorn, and eaſe my care,
I ſeek a Nymph more kind,
And while I rove from Fair to Fair,
Still gentler uſage find.

But oh! how faint is every joy,
Where Nature has no part!
New Beauties may my eyes employ,
But you engage my heart.

So reſtleſs exiles, doom'd to roam,
Meet pity every where;
Yet languiſh for their native home,
Though death attends them there.
} The Simile.

You will obſerve that theſe verſes have alternate rhymes; that is, the third line rhymes to the firſt, and the fourth line to the ſecond; the firſt and third lines having four feet each; and the ſecond and fourth having but three feet each. A foot, in Engliſh verſe, is two ſyllables.

To uſe your ear a little to Engliſh verſe, and to make you attend to the ſenſe too, I have tranſpoſed the words of the following lines; which I would have you put in their proper order, and ſend me in your next.

Life conſider cheat a when 'tis all I
Hope with fool'd, deceit men yet the favour
Repay will to-morrow truſt on think and
Falſer former day to-morrow's than the
Worſe lies bleſt be ſhall when and we ſays it
Hope new ſome poſſeſs'd cuts off with we what.

Adieu.

LETTER

LETTER LV.

Tunbridge, Auguſt the 3d, 1740.

DEAR BOY,

YOU have done the verſes I ſent you very well, excepting the laſt line, in which you have not placed the words as the ſenſe requires; but even there it appears that you have an ear for Poetry, becauſe the line runs as ſmoothly and as harmoniouſly, in the order you have put the words, as it does in the true order, which is neceſſary for the ſenſe. There is likewiſe one fault in your letter, but ſuch a one as many older perſons than you are would have committed. It is where you ſay, that I may not accuſe you *with* being one of the Tubs of the Danaids; whereas, you ſhould have ſaid *of*, inſtead of *with*: *of* comes always after accuſe, and *with* after reproach. Thus, ſuppoſe it were poſſible for me to ſuſpect that you were ever giddy; I muſt either ſay, I accuſe you *of* giddineſs, or, I reproach you *with* giddineſs. In order to keep your ear in poetic tune, I ſend you a couple of ſtanzas of Mr. Waller's to a lady, who had ſung a ſong to him of his own making, and who ſung it ſo well, that he fell in love with her. The ſenſe of it in proſe is this. When you vouchſafe, Chloris, to ſing the ſong I made, you do it ſo well, that I am caught, like a ſpirit, in my own ſpell (that is enchantment). My fate is like that of an eagle, who, being ſhot with an arrow, obſerves his own feathers

thers upon the arrow that kills him. I give you notice that the rhyme is alternate.

So you excell ſelf your Chloris,
You when thought breathe my vouchſafe to
Spirit with this that ſpell like a
My teaching own caught am of my, I.

Mine one are eagle's that fate and
Who ſhaft made die that him on the
Of feather own his a eſpied
Us'd he which ſoar with to high ſo.

Shaft, I ſhould tell you, is a poetical word for an arrow; and *ſoar*, ſignifies to riſe high in the air. The Poets often ſpeak of Cupid's ſhafts, meaning his arrows; the fatal ſhaft, the deadly ſhaft, are poetical expreſſions for an arrow that has wounded or killed any body. *Sagitta* is Latin for an arrow, and *arundo* is Latin for the iron point of the arrow. You will often find in the Latin Poets, *lethalis arundo*, that is, the deadly or the mortal point; *venenata ſagitta*, that is, a poiſoned arrow. Before gunpowder was invented, which is about three hundred years ago, people uſed to fight chiefly with bows and arrows.

Adieu, you are a very good boy.

LETTER LVI.

Tunbridge, Auguſt the 14th, 1740.

DEAR BOY,

I AM very glad to hear from Mr. Maittaire, that you are ſo ready at ſcanning both Greek and Latin verſes; but I hope you mind the ſenſe of the words, as

as well as the quantities. The great advantage of knowing many languages, conſiſts in underſtanding the ſenſe of thoſe nations, and authors, who ſpeak and write thoſe languages; but not in being able to repeat the words like a parrot, without knowing their true force and meaning. The Poets require your attention and obſervation more than the proſe authors; poetry being more out of the common way than proſe compoſitions are. Poets have greater liberties allowed them than proſe writers, which is called the *Poetical Licence*. Horace ſays, that Poets and Painters have an equal privilege of attempting any thing: *Pictoribus atque Poetis, quidlibet audendi, ſemper fuit æqua poteſtas*. Fiction, that is, invention, is ſaid to be the ſoul of poetry. For example; the Poets give life to ſeveral inanimate things; that is, to things that have no life: as for inſtance; they repreſent the paſſions, as Love, Fury, Envy, &c. under human figures; which figures are allegorical; that is, repreſent the qualities and effects of thoſe paſſions. Thus the Poets repreſent Love as a little boy, called Cupid, becauſe Love is the paſſion of young people chiefly. He is repreſented blind likewiſe; becauſe Love makes no diſtinction, and takes away the judgment. He has a bow and arrows, with which he is ſuppoſed to wound people, becauſe Love gives pain; and he has a pair of wings to fly with, becauſe Love is changeable, and apt to fly from one object to another. Fury likewiſe is repreſented under the figures of three women, called the three Furies, Alecto, Megæra, and Tiſiphone. They are deſcribed with lighted torches or flambeaux in their hands; becauſe

Rage

Rage and Fury is for ſetting fire to every thing: they are likewiſe drawn with ſerpents hiſſing about their heads; becauſe ſerpents are poiſonous and deſtructive animals. Envy is deſcribed as a woman, melancholy, pale, livid, and pining; becauſe envious people are never pleaſed, but always repining at other people's happineſs: ſhe is ſuppoſed to feed upon ſerpents; becauſe envious people only comfort themſelves with the misfortunes of others. Ovid gives the following deſcription of Envy.

——————— Videt intus edentem
Vipereas carnes, vitiorum alimenta ſuorum,
Invidiam: viſâque oculos avertit. At illa
Surgit humo pigrâ: ſemeſarumque relinquit
Corpora ſerpentum; paſſuque incedit inerti.
Utque Deam vidit formâque armiſque decoram;
Ingemuit: vultumque ima ad ſuſpiria duxit.
Pallor in ore ſedet: macies in corpore toto:
Nuſquam recta acies: livent rubigine dentes:
Pectora felle virent: lingua eſt ſuffuſa veneno.
Riſus abeſt; niſi quem viſi movêre dolores.
Nec fruitur ſomno, vigilacibus excita curis:
Sed videt ingratos, intabeſcitque videndo,
Succeſſus hominum: carpitque et carpitur unà:
Suppliciumque ſuum eſt.

This is a beautiful poetical deſcription of that wretched, mean paſſion of envy, which I hope you will have too generous a mind ever to be infected with; but that, on the contrary, you will apply yourſelf to virtue and learning, in ſuch a manner as to become an object of envy yourſelf. Adieu!

LETTER LVII.

DEAR BOY, Monday.

SINCE, by Mr. Maittaire's care, you learn your Latin and Greek out of the beſt authors, I wiſh you would, at the ſame time that you conſtrue the words, mind the ſenſe and thoughts of thoſe authors; which will help your invention, when you come to compoſe yourſelf, and at the ſame time form your taſte. Taſte, in its proper ſignification, means the taſte of the palate in eating or drinking; but it is metaphorically uſed for the judgment one forms of any art or ſcience. For example; if I ſay, ſuch a man has a good taſte in poetry, I mean that he judges well of poetry: diſtinguiſhes rightly what is good and what is bad; and finds out equally the beauties and the faults of the compoſition. Or if I ſay, that ſuch a man has a good taſte in painting, I mean the ſame thing; which is, that he is a good judge of pictures; and will diſtinguiſh not only good ones from bad ones, but very good ones from others not quite ſo good, but yet good ones. *Avoir le goût bon*, means the ſame thing in French: and nothing forms ſo true a taſte, as reading the ancient authors with attention. Deſcription is a beautiful part of poetry, and much uſed by the beſt Poets; it is likewiſe called painting, becauſe it repreſents things in ſo lively and ſtrong a manner, that we think we ſee them as in a picture. Thus Ovid deſcribes the palace of the Sun, or Apollo.

Regia

Regia Solis erat ſublimibus alta columnis.
Clara micante auro, flammaſque imitante pyropo,
Cujus ebur nitidum faſtigia ſumma tenebat:
Argenti biſores radiabant lumine valvæ,
Materiem ſuperabat opus: nam Mulciber illic
Æquora cælarat medias cingentia terras,
Terrarumque orbem, cœlumque quod imminet orbi.

Afterwards he deſcribes Phœbus himſelf ſitting upon his throne:

——— Purpureâ veſtis velatus ſedebat
In Solio Phœbus, claris lucente ſmaragdis.
A dextrâ lævâque Dies, et Menſis, et Annus,
Sæculaque et poſitæ ſpatiis æqualibus Horæ;
Verque novum ſtabat, cinctum ſlorente coronâ,
Stabat nuda Æſtas, et ſpicea ſerta gerebat,
Stabat et Autumnus, calcatis ſordidus uvis,
Et glacialis Hyems, canos hirſuta capillos.

Obſerve the invention in this deſcription. As the Sun is the great rule by which we meaſure time; and as it marks out the years, the months, the days, and the ſeaſons; ſo Ovid has repreſented Phœbus upon his throne, as the principal figure, attended by the Years, Days, Months, and Seaſons, which he likewiſe repreſents as ſo many perſons. This is properly invention, and invention is the ſoul of poetry. Poets have their name, upon that account, from the Greek word Ποιεω, which ſignifies, to make, or invent. Adieu!

Tranſlate theſe Latin verſes, at your leiſure, into Engliſh, and ſend your tranſlation, in a letter, to my houſe in town. I mean Engliſh proſe; for I do not expect verſe from you yet.

LETTER LVIII.

DEAR BOY, Friday.

I Mentioned, in my laſt, deſcription, or painting, as one of the ſhining marks or characteriſtics of Poetry. The likeneſs muſt be ſtrong and lively; and make us almoſt think that we ſee the thing before our eyes. Thus the following deſcription of Hunger, or Famine, in Ovid, is ſo ſtriking, that one thinks one ſees ſome poor famiſhed wretch.

———*Famem* lapidoſo *vidit in agro,*
Unguibus et raras *vellentem dentibus herbas.*
Hirtus *erat crinis,* cava *lumina, pallor in ore,*
Labra incana *ſitu,* ſcabræ *rubigine fauces,*
Dura *cutis, per quam ſpectari viſcera poſſent:*
Oſſa ſub incurvis *extabant* arida *lumbis:*
Ventris erat pro ventre locus: pendere putares
Pectus, et a ſpinæ tantummodo crate teneri.

Obſerve the propriety and ſignificancy of the epithets. *Lapidoſo* is the epithet to *agro*; becauſe a ſtony ground produces very little graſs. *Raras* is the epithet to *herbas*, to mark how few and how ſcarce the herbs were, that Famine was tearing with her teeth and nails. You will eaſily find out the other epithets.

I will now give you an excellent piece of painting, or deſcription, in Engliſh verſe; it is in the Tragedy of Phædra and Hippolytus. Phædra was the ſecond wife of the famous Theſeus, one of the firſt Kings of Athens; and Hippolytus was his ſon by his former wife. Look for the further particulars of their ſtory in

in your Dictionary, under the articles *Phedre* and *Hippolite*.

So when *bright* Venus yielded up her charms,
The *bleſt* Adonis languiſh'd in her arms.
His *idle* horn on *flagrant* myrtles hung;
His arrows *ſcatter'd*, and his bow *unſtrung*:
Obſcure, in coverts, lie his *dreaming* hounds,
And bay the *fancied* boar with *feeble* ſounds.
For nobler ſports he quits the *ſavage* fields,
And all the Hero to the Lover yields.

I have marked the epithets, that you may the better obſerve them. Venus is called *bright*, upon account of her beauty: Adonis is called *bleſt*, becauſe Venus was in love with him: his horn is ſaid to be *idle*, becauſe he then laid it by, and made no uſe of it: the myrtles are called *fragrant*, becauſe the myrtle is a ſweet-ſmelling tree; moreover, the myrtle is the particular tree ſacred to Venus: *ſcattered* arrows, becauſe laid by here and there, careleſsly. The bow *unſtrung*: it was the cuſtom to unſtring the bow when they did not uſe it, and it was the ſtronger for it afterwards. *Dreaming* hounds: hounds that are uſed to hunt, often dream they are hunting; as appears by their making the ſame noiſe, only not ſo loud, when they ſleep, as they do when they are hunting ſome wild beaſt; therefore, the ſounds are called *feeble*. *Savage* fields; ſo called from the roughneſs of field ſports, in compariſon to the tenderneſs and ſoftneſs of love.

Adonis was extremely handſome, and a great ſportſman; he uſed to employ his whole time in hunting boars, and other wild beaſts. Venus fell in love with him, and uſed frequently to come down to him: he was

at laſt killed by a wild boar, to the great grief of Venus. Look for Adonis in your Dictionary; for, though you have read his ſtory in Ovid's Metamorphoſes, I believe that excellent memory of yours wants refreſhing. From hence, when a man is extremely handſome, he is called, by metaphor, an Adonis. Adieu.

LETTER LIX.

DEAR BOY, Saturday.

YOUR laſt tranſlations were very well done; and I believe you begin to apply yourſelf more. This you may depend upon, that the more you apply, the eaſier you will find your learning, and the ſooner you will have done with it. But, as I have often told you before, it is not the words only that you ſhould mind, but the ſenſe and beauties of the authors you read; which will furniſh you with matter, and teach you to think juſtly upon ſubjects. For example; if you were to ſay, in poetry, that it was morning, you would not barely ſay it was morning; that would not be poetical; but you would repreſent the morning under ſome image, or by deſcription; as thus:

> Lo! from the *roſy* eaſt, her *purple* doors
> The Morn unfolds, adorn'd with *bluſhing* flowers.
> The *leſſen'd* ſtars draw off and diſappear,
> Whoſe *bright* battalions, laſtly, Lucifer
> Brings up, and quits his ſtation in the rear.

Obſerve, that the day always riſes in the eaſt; and therefore it is ſaid, from the roſy eaſt: *roſy* is the epithet

epithet to eaſt; becauſe the break of day, or the Aurora, is of a reddiſh roſy colour. Obſerve too, that Lucifer is the name of that ſtar that diſappears the laſt in the morning; for the Aſtronomers have given names to moſt of the ſtars. The three laſt lines, which have the ſame rhymes, are called a triplet, which is always marked as I have marked it. The original Latin is thus in Ovid:

——— Ecce vigil rutilo patefecit ab ortu
Purpureas Aurora fores, et plena roſarum
Atria. Diffugiunt ſtellæ, quarum agmina cogit
Lucifer, et cæli ſtatione noviſſimus exit.

Here is another way of ſaying that it is morning, as Virgil expreſſes it:

Et jam prima novo ſpargebat lumine terras
Titboni croceum linquens Aurora cubile:
Jam ſole infuſo, jam rebus luce retectis.

Thus in Engliſh verſe:

And now Aurora, harbinger of day,
Roſe from the *ſaffron* bed where Tithon lay,
And ſprinkled o'er the world with *new-born* light:
The ſun now ſhining, all things brought to ſight.

Look in your Dictionary for the articles *Aurore* and *Tithon*, where you will find their ſtory. Tithon was the huſband of Aurora. Aurora, in poetical language, means the break of day, or the firſt part of the morning. Harbinger (by the way) means forerunner, or a perſon who is ſent before-hand, by another, upon a journey, to prepare things for him. The King has ſeveral harbingers, that go before

him upon the road, to prepare his lodging, and get every thing ready. So Aurora, or the morning, is called, by a metaphor, the harbinger of Day, because it foreruns the day.

I expect very good verſes, of your making, by that time you are ten years old; and then you ſhall be called *Poeta Decennis*, which will be a very uncommon, and, conſequently, a very glorious title. Adieu.

LETTER LX.

DEAR BOY, Wedneſday.

IN my laſt I ſent you two or three poetical deſcriptions of the Morning; I here ſend you ſome, of the other parts of the day. The Noon, or Mid-day, that is twelve o'clock, is thus deſcribed by Ovid:

Fecerat exiguas jam Sol altiſſimus umbras.

And in another place,

Jamque dies rerum medias contraxerat umbras,
Et ſol ex æquo, metâ diſtabat utrâque:

Becauſe the ſun, at noon, is exactly in the middle of its courſe, and, being then juſt perpendicular over our heads, makes the ſhadows very ſhort; whereas when the ſun ſhines on either ſide of us, (as it does mornings and evenings) the ſhadows are very long; which you may obſerve any ſun-ſhiny day that you pleaſe. The evening is deſcribed thus by Ovid:

Jam

Jam labor exiguus Phœbo reſtabat: equique
Pulſabant pedibus ſpatium declivis Olympi:

Becauſe the courſe of the ſun, being ſuppoſed to be of one day, Phœbus (that is the ſun) is here ſaid to have little more remaining buſineſs to do; and his horſes are repreſented as going down hill; which points out the evening; the ſun, in the evening, ſeeming to go downwards. In another place he ſays,

Jamque dies exactus erat, tempuſque ſubibat,
Quod tu nec tenebras, nec poſſis dicere lucem:

For, in the duſk of the evening, one can neither call it day nor night.

Night is deſcribed by Virgil in this manner:

Nox erat, et terras animalia fuſa per omnes;
Alituum, Pecudumque genus, ſopor altus habebat.

What I mean by ſending and explaining theſe things to you, is to uſe you to think and reflect a little yourſelf; and not to repeat words only like a parrot, without minding or knowing the ſenſe and import of them. For example; when you read a deſcription of any thing, compare it with your own obſervations; and aſk yourſelf this queſtion, Is this ſo? Have I ever obſerved it before? And, if you have not obſerved it, take the firſt opportunity you can of doing it. For inſtance; if you have not already obſerved, that the ſhadows are long in the morning and the evening, and ſhort at noon, try it yourſelf, and ſee whether it is true or not. When you hear of the *roſy morn*, conſider with yourſelf why it is ſo called, and whether it ought to be called ſo or not; and ob-

ſerve the morning early, to ſee if it is not of a reddiſh or roſy colour. When you hear of Night's ſpreading its ſable (that is black) wings over the world, conſider whether the gradual ſpreading of the darkneſs does not extend itſelf in the ſky like black wings. In ſhort, uſe yourſelf to think and reflect upon every thing you hear and ſee; examine every thing, and ſee whether it is true or not, without taking it upon truſt. For example; if you ſhould find in any author, *the blue or azure ſun*, would you not immediately reflect, that could not be juſt, for the ſun is always red? and that he who could call it ſo muſt be either blind, or a fool. When you read hiſtorical facts, think of them within yourſelf, and compare them with your own notions. For example, when you read of the firſt Scipio, who, when he conquered Spain, took a beautiful Spaniſh Princeſs priſoner, who was ſoon to have been married to a Prince of that country, and returned her to her lover, not only untouched, but giving her a fortune beſides, are you not ſtruck with the virtue and generoſity of that action? And can you help thinking with yourſelf, how virtuous it was in Scipio, who was a young man, unmarried, and a conqueror, to withſtand the temptation of beauty; and how generous it was to give her a fortune, to make amends for the misfortunes of the war? Another reflection too, that naturally occurs upon it, is, how virtuous actions never fail to be rewarded by the commendation and applauſe of all poſterity: for this happened above eighteen hundred years ago; is ſtill remembered with honour; and will be ſo as long as letters ſubſiſt: not

to mention the infinite pleaſure Scipio muſt have felt himſelf, from ſuch a virtuous and heroic action. I wiſh you more pleaſure of that kind, than ever man had. Adieu.

LETTER LXI.

Bath, October the 14th, 1740.

DEAR BOY,

SINCE I have recommended to you to think upon ſubjects, and to conſider things in their various lights and circumſtances, I am perſuaded you have made ſuch a progreſs, that I ſhall ſometimes deſire your opinion upon difficult points, in order to form my own. For inſtance, though I have, in general, a great veneration for the manners and cuſtoms of the ancients, yet I am in ſome doubt whether the Oſtraciſm of the Athenians was either juſt or prudent; and ſhould be glad to be determined by your opinion. You know very well, that the Oſtraciſm was the method of baniſhing thoſe whoſe diſtinguiſhed virtue made them popular, and conſequently (as the Athenians thought) dangerous to the public liberty. And, if ſix hundred citizens of Athens gave in the name of any one Athenian, written upon an oyſter-ſhell (from whence it is called Oſtraciſm) that man was baniſhed Athens for ten years. On one hand, it is certain, that a free people cannot be too careful, or jealous of their liberty; and it is certain too, that the love and applauſe of mankind will always attend a man of eminent and diſtinguiſhed virtue; con-

ſequently, they are more likely to give up their liberties to ſuch a one, than to another of leſs merit. But then, on the other hand, it ſeems extraordinary to diſcourage virtue upon any account; ſince it is only by virtue that any ſociety can flouriſh, and be conſiderable. There are many more arguments, on each ſide of this queſtion, which will naturally occur to you; and, when you have conſidered them well, I deſire you will write me your opinion, whether the Oſtraciſm was a right or a wrong thing; and your reaſons for being of that opinion. Let nobody help you; but give me exactly your own ſentiments, and your own reaſons, whatever they are.

I hope Mr. Pelnote makes you read Rollin with great care and attention, and recapitulate to him whatever you had read that day; I hope too, that he makes you read aloud, diſtinctly, and obſerve the ſtops. Deſire your Mamma to tell him ſo, from me; and the ſame to Mr. Martin: for it is a ſhame not to read perfectly well.

Make my compliments to Mr. Maittaire; and take great care that he gives me a good account of you, at my return to London, or I ſhall be very angry at you. Adieu.

LETTER LXII.

Bath, October the 20th, 1740.

DEAR BOY,

I Have often told you already, that nothing will help your invention more, and teach you to think more juſtly, than reading, with care and attention,

tention, the ancient Greek and Latin authors, eſpecially the Poets; invention being the ſoul of poetry; that is to ſay, it animates and gives life to poetry, as the ſoul does to the body. I have often told you too, that Poets take the liberty of perſonifying inanimate things; that is, they deſcribe, and repreſent, as perſons, the paſſions, the appetites, and many other things that have no figures nor perſons belonging to them. For example; they repreſent Love as a little boy with wings, a bow and arrow, and a quiver. Rage and Fury they repreſent under the figures of three women, called the three Furies, with ſerpents hiſſing about their heads, lighted torches in their hands, and their faces red and inflamed. The deſcription of Envy I have already ſent you, and likewiſe the deſcription of Hunger and Famine, out of Ovid's Metamorphoſes. I now ſend you, out of the ſame book, the beautiful deſcription of the Houſe or Dwelling of Rumour, that is, Common Report. You will there find all the particularities of Rumour; how immediately it ſpreads itſelf every where; how it adds falſhoods to truths; how it impoſes upon the vulgar; and how Credulity, Error, Joy, and Fear, dwell with it; becauſe credulous people believe lightly whatever they hear, and that all people in general are inclined to believe what they either wiſh or fear much. Pray tranſlate theſe lines, at your leiſure, into Engliſh, and ſend them me. Conſider them yourſelf too, at the ſame time, and compare them with the obſervations you muſt already have made upon Rumour, or common fame. Have not you obſerved how quickly a piece of news ſpreads

itſelf

itſelf all over the town? how it is firſt whiſpered about, then ſpoken aloud? how almoſt every body, that repeats it, adds ſomething to it? how the vulgar, that is, the ordinary people, believe it immediately? and how other people give credit to it, according as they wiſh it true or not? All this you will find painted in the following lines; which I deſire you will weigh well. *Hoc enim abs te rogo, oro, poſtulo, flagito. Jubeo te bene valere.*

† *Orbe locus medio eſt inter terraſque, fretumque,*
Cæleſteſque plagas, triplicis *confinia* *mundi;
Unde quod eſt uſquam, quamvis regionibus abſit,
Inſpicitur; penetratque cavas *vox omnis ad* *aures.
Fama tenet, ſummâque domum ſibi legit in arce:
Innumeroſque aditus, ac mille foramina tectis
Addidit, et nullis incluſit limina portis.
Nocte dieque patent. Tota eſt ex *ære ſonanti.
Tota fremit: voceſque refert: iteratque quod audit.
Nulla quies intus, nullâque ſilentia parte;

Nec

---

† Full in the midſt of this created ſpace,
Betwixt heav'n, earth, and ſkies, there ſtands a place,
Confining on all three, with triple bound;
Whence all things, tho' remote, are view'd around:
And thither bring their undulating ſound.
The palace of loud *Fame*, her ſeat of pow'r,
Plac'd on the ſummit of a lofty tow'r;
A thouſand winding entries, long and wide,
Receive of freſh reports a flowing tide.
A thouſand crannies in the walls are made;
Nor gate, nor bars, exclude the buſy trade.
'Tis built of braſs, the better to diffuſe
The ſpreading ſounds, and multiply the news:
Where echoes in repeated echoes play,
A mart for ever full, and open night and day.

Nor

Nec tamen eſt clamor, ſed parvæ murmura vocis,
Qualia de pelagi, ſi quis procul audiat, undis
Eſſe ſolent: qualemve ſonum, cum Jupiter atras
*Increpuit *nubes, extrema tonitrua reddunt.*
*Atria turba tenent: veniunt leve *vulgus, euntque,*
Miſtaque cum veris, paſſim commenta vagantur
Millia rumorum; confuſaque verba volutant.
E quibus hi vacuas *implent ſermonibus *auras:*
Hi narrata ferunt alio: menſuraque ficti
Creſcit. Et auditis aliquid novus adjicit auctor.
Illic Credulitas, illic temerarius **Error,*
Vanaque **Lætitia eſt*, conſternatique **Timores,*
**Seditioque* repens, *dubioque auctore Suſurri.*
Ipſa, quid in cœlo rerum, pelagoque geratur,
Et tellure, videt; totumque inquirit in orbem.

N. B. I have underlined [*printed* in Roman Characters] the epithets, and marked the ſubſtantives they belong to thus *.

Nor ſilence is within, nor voice expreſs,
But a deaf noiſe of ſounds, that never ceaſe:
Confus'd, and chiding, like the hollow roar
Of tides, receding from th' inſulted ſhore.
Or like the broken thunder heard from far,
When Jove at diſtance drives the rolling war.
The courts are fill'd with a tumultuous din
Of crouds, or iſſuing forth, or entering in:
A thorough-fare of news: where ſome deviſe
Things never heard, ſome mingle truth with lies;
The troubled air with empty ſounds they beat,
Intent to hear, and eager to repeat.
Error ſits brooding there, with added train
Of vain Credulity, and Joys as vain:
Suſpicion, with Sedition join'd, are near,
And rumours rais'd, and murmurs mix'd, and panic fear.

Fame

Fame ſits aloft, and ſees the ſubject ground,
And ſeas about, and ſkies above; enquiring all around.
GARTH's Ovid.

LETTER LXIII.

DEAR BOY,

THE ſhorteſt and beſt way of learning a language, is to know the roots of it; that is, thoſe original, primitive words, of which many other words are made, by adding a letter, or a prepoſition to them, or by ſome ſuch ſmall variation, which makes ſome difference in the ſenſe: thus, you will obſerve, that the prepoſitions, *a*, *ab*, *abs*, *e*, *ex*, *pro*, *præ*, *per*, *inter*, *circum*, *ſuper*, *trans*, and many others, when added to the primitive verb or noun, alter its ſignification accordingly; and when you have obſerved this in three or four inſtances, you will know it in all. It is likewiſe the ſame in the Greek, where, when you once know the roots, you will ſoon know the branches. Thus, in the paper I ſend you to get by heart, you will obſerve, that the verb *fero*, I carry, is the root of ſixteen others, whoſe ſignifications differ from the root, only by the addition of a letter or two, or a prepoſition; which letters or prepoſitions make the ſame alterations to all words to which they are added: as, for example, *ex*, which ſignifies out, when joined to *eo*, I go, makes, I go out; *exeo*, when joined to *trabo*, I draw, it makes, I draw out, *extrabo*; and ſo in all other caſes of the ſame nature. The prepoſition *per*, which ſignifies thoroughly or completely, as well as

by,

by, when joined to a verb or a noun, adds that ſignification to it; when added to *fero*, I carry, it makes *perfero*, I carry thoroughly; when added to *facio*, I do, it makes *perficio*, I finiſh, I do thoroughly, I complete: when added to nouns, it has the ſame effect; *difficilis*, hard; *perdifficilis*, thoroughly, completely hard; *jucundus*, agreeable; *perjucundus*, thoroughly agreeable. If you attend to theſe obſervations, it will ſave you a great deal of trouble in looking in the dictionary. As you are now pretty well maſter of moſt of the rules, what you chiefly want, both in Latin and Greek, is the words, in order to conſtrue authors; and therefore I would adviſe you to write down, and learn by heart, every day, for your own amuſement, beſides what you do with Mr. Maittaire, ten words in Greek, Latin, and Engliſh, out of a dictionary or a vocabulary, which will go a great way in a year's time, conſidering the words you know already, and thoſe you will learn beſides in conſtruing with Mr. Maittaire. Adieu.

LETTER LXIV.

DEAR BOY,

I Send you here a few more Latin roots, though I am not ſure that you will like my roots ſo well as thoſe that grow in your garden; however, if you will attend to them, they may ſave you a great deal of trouble. Theſe few will naturally point out many others to your own obſervation; and enable you, by compariſon, to find out moſt derived and compound words,

words, when once you know the original root of them. You are old enough now to make obſervations upon what you learn; which, if you would be pleaſed to do, you cannot imagine how much time and trouble it would ſave you. Remember, you are now very near nine years old; an age at which all boys ought to know a great deal, but you, particularly, a great deal more, conſidering the care and pains that have been employed about you; and, if you do not anſwer thoſe expectations, you will loſe your character; which is the moſt mortifying thing that can happen to a generous mind. Every body has ambition, of ſome kind or other, and is vexed when that ambition is diſappointed: the difference is, that the ambition of ſilly people, is a ſilly and miſtaken ambition; and the ambition of people of ſenſe is a right and commendable one. For inſtance; the ambition of a ſilly boy, of your age, would be to have fine clothes, and money to throw away in idle follies; which, you plainly ſee, would be no proofs of merit in him, but only of folly in his parents, in dreſſing him out like a jackanapes, and giving him money to play the fool with. Whereas a boy of good ſenſe places his ambition in excelling other boys of his own age, and even older, in virtue and knowledge. His glory is in being known always to ſpeak the truth, in ſhowing good-nature and compaſſion, in learning quicker, and applying himſelf more than other boys. Theſe are real proofs of merit in him, and conſequently proper objects of ambition; and will acquire him a ſolid reputation and character. This holds true in men, as well as in boys: the ambition of a ſilly fellow will

will be to have a fine equipage, a fine houſe, and fine clothes; things which any body, that has as much money, may have as well as he; for they are all to be bought: but the ambition of a man of ſenſe and honour is, to be diſtinguiſhed by a character and reputation of knowledge, truth, and virtue; things which are not to be bought, and that can only be acquired by a good head and a good heart. Such was the ambition of the Lacedemonians and the Romans, when they made the greateſt figure; and ſuch, I hope, yours will always be. Adieu!

LETTER LXV.

YOU know ſo much more, and learn ſo much better than any boy of your age, that you ſee I do not treat you like a boy, but write to you upon ſubjects fit for men to think and conſider of. When I ſend you examples of the virtues of the ancients, it is not only to inform you of thoſe pieces of Hiſtory, but to *animate* and excite you to follow thoſe examples. You there ſee the advantages of virtue; how it is ſure (ſooner or later) to be rewarded, and with what praiſes and *encomiums* the virtuous actions of the great men of antiquity have been perpetuated, and tranſmitted down to us. Julius Cæſar, though a tyrant, and guilty of that great crime of enſlaving his country, had however ſome virtues; and was diſtinguiſhed for his clemency and humanity; of which there is this remarkable inſtance.—Marcellus, a man of

of *conſideration* in Rome, had taken part with Pompey, in the civil war between him and Cæſar, and had even acted with *zeal* and *acrimony* againſt Cæſar. However, after Cæſar had conquered Pompey, and was returned to Rome victorious, the Senate *interceded* with him in favour of Marcellus; whom he not only pardoned, but took into his friendſhip. Cicero made an oration, on purpoſe to compliment Cæſar upon this act of good-nature and generoſity; in which, among many other things, he tells him, that he looks upon his pardoning Marcellus as a greater action than all his victories: his words in Latin are theſe—*Domuiſti gentes immanitate barbaras, multitudine innumerabiles, locis infinitas, omni copiarum genere abundantes: ſed tamen ea vicisti, quæ et naturam et conditionem ut vinci poſſent, habebant. Nulla eſt enim tanta vis, tanta copia, quæ non ferro ac viribus debilitari frangique poſſit. Verùm animum vincere; iracundiam cohibere; victoriam temperare; adverſarium nobilitate, ingenio, virtute præſtantem non modò extollere jacentem, ſed etiam amplificare ejus priſtinam dignitatem: hæc qui faciat, non ego eum cum ſummis viris comparo, ſed ſimillimum Deo judico.*

It is certain, that humanity is the particular *characteriſtic* of a great mind; little, vicious minds are full of anger and revenge, and are incapable of feeling the *exalted* pleaſure of forgiving their enemies, and of beſtowing marks of favour and generoſity upon thoſe of whom they have gotten the better. Adieu!

I have underlined [*printed in Italics*] thoſe words that I think you do not underſtand, to put you in mind to aſk the meaning of them.

LETTER

LETTER LXVI.

MON CHER ENFANT, Jendi ſoir.

VOUS liſez à préſent la Nouvelle Hiſtorique de Don Carlos, par l'Abbé de St. Real: elle eſt joliment écrite, et le fond de l'hiſtoire en eſt véritable. L'Abbé l'a ſeulement brodé un peu pour lui donner l'air de *Nouvelle*. A propos, je doute ſi vous ſavez ce que c'eſt que *Nouvelle*. C'eſt une petite hiſtoire galante, où il entre beaucoup d'amour, et qui ne fait qu'un ou deux petits volumes. Il faut qu'il y ait une intrigue, que les deux amans trouvent bien des difficultés et des obſtacles qui s'oppoſent à l'accompliſſement de leurs vœux: mais qu'à la fin ils les ſurmontent, et que le dénouement, ou la cataſtrophe, les laiſſent tous heureux. Une *Nouvelle* eſt une eſpece de Roman en raccourci: car un Roman eſt ordinairement de douze volumes, rempli de fadaiſes amoureuſes, et d'aventures incroïables. Le ſujet d'un Roman eſt quelquefois une hiſtoire faite à plaiſir, c'eſt à dire toute inventée; et quelquefois une hiſtoire véritable; mais ordinairement ſi changée et traveſtie, qu'on ne la reconnoit plus. Par exemple, il y a le Grand Cyrus, Clélie, Cléopatre, trois Romans célébres, où il y entre un peu d'hiſtoire véritable; mais ſi mêlée de fauſſetés et de folies amoureuſes, qu'ils ſervent plus à embrouiller et à corrompre l'eſprit, qu'à le former ou à l'inſtruire. On y voit les plus grands Héros de l'antiquité, faire les amoureux tranſis, et débiter

débiter des fades tendreſſes, au fonds d'un bois, à leur belle inhumaine, qui leur répond ſur le même ton : enfin c'eſt une lecture très frivole, que celle des Romans, et l'on y perd tout le tems qu'on y donne. Les vieux Romans qu'on écrivoit il y a cent ou deux cents ans, comme Amadis de Gaule, Roland le Furieux, et autres, étoient farcis d'enchantemens, de magiciens, de géans, et de ces ſortes de ſottes impoſſibilitiés ; au lieu que les Romans plus modernes ſe tiennent au poſſible, mais pas au vraiſemblable. Et je croirois tout autant que le Grand Brutus, qui chaſſa les Tarquins de Rome, fut enfermé par quelque Magicien dans un château enchanté, que je croirois qu'il faiſoit de ſots vers auprès de la belle Clélie, comme on le repréſente dans le Roman de ce nom.

Au reſte, Don Carlos, dont vous liſez la Nouvelle, étoit fils de Philippe Second, Roi d'Eſpagne, fils de l'Empereur Charlequint, ou Charles Cinquiéme. Ce Charlequint étoit en même tems Empereur d'Allemagne et Roi d'Eſpagne ; il avoit auſſi toute la Flandre et la plus grande partie de l'Italie. Il regna longtems ; mais deux ou trois ans avant que de mourir, il abdiqua la Roïauté, et ſe retira, comme particulier, au couvent de St. Juſt, en Eſpagne, cédant l'Empire à ſon frere Ferdinand, et l'Eſpagne, l'Amérique, la Flandre et l'Italie à ſon fils Philippe Second, qui ne lui reſſembloit gueres ; car il étoit fier et cruel, même envers ſon fils Don Carlos qu'il fit mourir.

Don, eſt un titre qu'on donne en Eſpagne à tout honnête homme ; comme *Monſieur* en François, et *Signor* en

en Italien. Par exemple; ſi vous étiez en Eſpagne, on vous appelleroit *Don Philippe.* Adieu!

TRANSLATION.

MY DEAR CHILD, Thurſday night.

YOU are now reading the Hiſtorical Novel of Don Carlos, written by the Abbé of St. Real. The foundation of it is true; the Abbé has only embelliſhed a little, in order to give it the turn of a Novel; and it is prettily written. *A propos*; I am in doubt whether you know what a Novel is: it is a little gallant hiſtory, which muſt contain a great deal of love, and not exceed one or two ſmall volumes. The ſubject muſt be a love affair; the lovers are to meet with many difficulties and obſtacles, to oppoſe the accompliſhment of their wiſhes, but at laſt overcome them all; and the concluſion or cataſtrophe muſt leave them happy. A Novel is a kind of abbreviation of a Romance; for a Romance generally conſiſts of twelve volumes, all filled with inſipid love nonſenſe, and moſt incredible adventures. The ſubject of a Romance is ſometimes a ſtory intirely fictitious, that is to ſay, quite invented; at other times, a true ſtory, but generally ſo changed and altered, that one cannot know it. For example; in Grand Cyrus, Clelia, and Cleopatra, three celebrated Romances, there is ſome true hiſtory; but ſo blended with falſities, and ſilly love adventures, that they confuſe and corrupt the mind, inſtead of forming and inſtructing it. The greateſt Heroes of antiquity are there repreſented

ſented in woods and foreſts, whining inſipid love-tales to their inhuman Fair-one; who anſwers them in the ſame ſtyle. In ſhort, the reading of Romances is a moſt frivolous occupation, and time merely thrown away. The old Romances, written two or three hundred years ago, ſuch as Amadis of Gaul, Orlando the Furious, and others, were ſtuft with enchantments, magicians, giants, and ſuch ſort of impoſſibilities; whereas the more modern Romances keep within the bounds of poſſibility, but not of probability. For I would juſt as ſoon believe, that the great Brutus, who expelled the Tarquins from Rome, was ſhut up by ſome magician in an enchanted caſtle, as imagine that he was making ſilly verſes for the beautiful Clelia, as he is repreſented in the Romance of that name.

Don Carlos, whoſe name is given to the Novel you are now reading, was ſon to Philip II. King of Spain, who was himſelf ſon of the Emperor Charlequint, or Charles V. This Charles V. was, at the ſame time, Emperor of Germany and King of Spain; he was, beſides, maſter of all Flanders, and the greateſt part of Italy. He reigned long; but two or three years before his death he abdicated the crown, and retired as a private man to the convent of St. Juſt, in Spain. He ceded the Empire to his brother Ferdinand; and Spain, America, Flanders, and Italy, to his ſon Philip II; who was very unlike him, for he was proud and cruel, even towards his ſon, Don Carlos, whom he put to death.

Don is a title which is given in Spain to every gentleman; as *Monſieur* in France, and *Signor* in Italy.

For

For inſtance; if you were in Spain, you would be called *Don Philip*. Adieu!

LETTER LXVII.

DEAR BOY, Thurſday.

YOU will ſeldom hear from me without an admonition to think. All you learn, and all you can read, will be of little uſe, if you do not think and reaſon upon it yourſelf. One reads to know other people's thoughts; but if we take them upon truſt, without examining and comparing them with our own, it is really living upon other people's ſcraps, or retailing other people's goods. To know the thoughts of others is of uſe, becauſe it ſuggeſts thoughts to one's ſelf, and helps one to form a judgment; but to repeat other people's thoughts, without conſidering whether they are right or wrong, is the talent only of a parrot, or at moſt a player.

If *Night* were given you as a ſubject to compoſe upon, you would do very well to look what the beſt authors have ſaid upon it, in order to help your own invention; but then you muſt think of it afterwards yourſelf, and expreſs it in your own manner, or elſe you would be at beſt but a plagiary. A plagiary is a man who ſteals other people's thoughts, and puts them off for his own. You would find, for example, the following account of Night in Virgil:

Nox erat, et placidum carpebant feſſa ſoporem
Corpora per terras; ſylvæque et ſæva quiêrant

Æquora: cùm medio volvuntur ſidera lapſu;
Cùm tacet omnis ager, pecudes pictæque volucres,
Quæque lacus latè liquidos, quæque aſpera dumis
Rura tenent; ſomno poſitæ ſub nocte ſilenti
Lenibant curas, et corda oblita laborum.

Here you ſee the effects of Night; that it brings reſt to men, when they are wearied with the labours of the day; that the ſtars move in their regular courſe; that flocks and birds repoſe themſelves, and enjoy the quiet of the Night. This, upon examination, you would find to be all true; but then, upon conſideration too, you would find, that it is not all that is to be ſaid upon Night: and many more qualities and effects of Night would occur to you. As for inſtance: though Night is in general the time of quiet and repoſe, yet it is often the time too, for the commiſſion and ſecurity of crimes; ſuch as robberies, murders, and violations; which generally ſeek the advantage of darkneſs, as favourable for the eſcapes of the guilty. Night too, though it brings reſt and refreſhment to the innocent and virtuous, brings diſquiet and horror to the guilty. The conſciouſneſs of their crimes torments them, and denies them ſleep and quiet. You might, from theſe reflections, conſider what would be the proper epithets to give to Night: as for example, if you were to repreſent Night in its moſt pleaſing ſhape, as procuring quiet and refreſhment from labour and toil, you might call it the *friendly* Night, the *ſilent* Night, the *welcome* Night, the *peaceful* Night: but if, on the contrary, you were to repreſent it as inviting to the commiſſion of crimes, you would call it the *guilty* Night, the *conſcious* Night, the *horrid* Night; with many

other epithets, that carry along with them the idea of horror and guilt: for an epithet, to be proper, muſt always be adapted (that is, ſuited) to the circumſtances of the perſon or thing to which it is given. Thus Virgil, who generally gives Eneas the epithet of Pious, becauſe of his piety to the Gods, and his duty to his father, calls him *Dux* Eneas, where he repreſents him as making love to Dido, as a proper epithet for him in that ſituation; becauſe making love becomes a General much better than a man of ſingular piety.—Lay aſide, for a few minutes, the thoughts of play, and think of this ſeriouſly.

Amoto quæramus ſeria ludo.

Adieu.

You may come to me on Saturday morning, before you go to Mr. Maittaire.

LETTER LXVIII.

DEAR BOY, Sunday.

I Shall not ſoon leave the ſubject of invention and thinking; which I would have you apply to, as much as your age and giddineſs will permit. Uſe will make it every day eaſier to you, and age and obſervation will improve it. Virtue is a ſubject that deſerves your and every man's attention; and ſuppoſe I were to bid you make ſome verſes, or give me your thoughts in proſe, upon the ſubject of Virtue, How would you go about it? Why you would firſt

conſider what Virtue is, and then what are the effects and marks of it, both with regard to others, and one's ſelf. You would find, then, that Virtue conſiſts in doing good, and in ſpeaking truth; and that the effects of it are advantageous to all mankind; and to one's ſelf in particular. Virtue makes us pity and relieve the misfortunes of mankind; it makes us promote juſtice and good order in ſociety: and, in general, contributes to whatever tends to the real good of mankind. To ourſelves it gives an inward comfort and ſatisfaction, which nothing elſe can do, and which nothing can rob us of. All other advantages depend upon others, as much as upon ourſelves. Riches, power, and greatneſs may be taken away from us, by the violence and injuſtice of others, or by inevitable accidents; but Virtue depends only upon ourſelves, and nobody can take it away from us. Sickneſs may deprive us of all the pleaſures of the body: but it cannot deprive us of our Virtue, nor of the ſatisfaction which we feel from it. A virtuous man, under all the misfortunes of life, ſtill finds an inward comfort and ſatisfaction, which makes him happier than any wicked man can be, with all the other advantages of life. If a man has acquired great power and riches by falſehood, injuſtice, and oppreſſion, he cannot enjoy them; becauſe his conſcience will torment him, and conſtantly reproach him with the means by which he got them. The ſtings of his conſcience will not even let him ſleep quietly; but he will dream of his crimes: and in the day-time, when alone, and when he has time to think, he will be uneaſy and melancholy. He is afraid

afraid of every thing; for as he knows mankind muſt hate him, he has reaſon to think they will hurt him if they can. Whereas, if a virtuous man be ever ſo poor, or unfortunate in the world, ſtill his virtue is its own reward, and will comfort him under all afflictions. The quiet and ſatisfaction of his conſcience make him chearful by day, and ſleep ſound of nights: he can be alone with pleaſure, and is not afraid of his own thoughts. Beſides this, he is univerſally eſteemed and reſpected; for even the moſt wicked people themſelves cannot help admiring and reſpecting Virtue in others. All theſe, and many other advantages, you would aſcribe to Virtue, if you were to compoſe upon that ſubject. A Poet ſays,

Ipſa quidem Virtus, ſibimet pulcherrima merces.

And Claudian has the following lines upon that ſubject:

Ipſa quidem Virtus pretium ſibi, ſolaque latè
Fortunæ ſecura nitet: nec faſcibus ullis
Erigitur; plauſûque petit clareſcere vulgi.
Nil opis externæ cupiens, nil indiga laudis
Divitiis animoſa ſuis, immotaque cunctis
Caſibus, ex altâ mortalia deſpicit arce.

Adieu.

LETTER LXIX.

DEAR BOY, Wedneſday.

YOU behaved yourſelf ſo well at Mr. Boden's laſt Sunday, that you juſtly deſerve commendation: beſides, you encourage me to give you ſome

rules of politeneſs and good-breeding, being perſuaded that you will obſerve them. Know then, that as learning, honour, and virtue, are abſolutely neceſſary to gain you the eſteem and admiration of mankind; politeneſs and good-breeding are equally neceſſary, to make you welcome and agreeable in converſation, and common life. Great talents, ſuch as honour, virtue, learning, and parts, are above the generality of the world; who neither poſſeſs them themſelves, nor judge of them rightly in others: but all people are judges of the leſſer talents, ſuch as civility, affability, and an obliging, agreeable addreſs and manner; becauſe they feel the good effects of them, as making ſociety eaſy and pleaſing. Good-ſenſe muſt, in many caſes, determine good-breeding; becauſe the ſame thing that would be civil at one time, and to one perſon, may be quite otherwiſe at another time, and to another perſon; but there are ſome general rules of good-breeding, that hold always true, and in all caſes. As for example; it is always extremely rude, to anſwer only Yes, or No, to any body, without adding, Sir, my Lord, or Madam, according to the quality of the perſon you ſpeak to; as, in French, you muſt always ſay, *Monſieur*, *Milord*, *Madame*, and *Mademoiſelle*. I ſuppoſe you know that every married woman is, in French, *Madame*, and every unmarried one is *Mademoiſelle*. It is likewiſe extremely rude, not to give the proper attention, and a civil anſwer, when people ſpeak to you; or to go away, or be doing ſomething elſe, while they are ſpeaking to you; for that convinces them that you deſpiſe them, and do not think it worth

worth your while to hear or anſwer what they ſay. I dare ſay I need not tell you how rude it is, to take the beſt place in a room, or to ſeize immediately upon what you like at table, without offering firſt to help others; as if you conſidered nobody but yourſelf. On the contrary, you ſhould always endeavour to procure all the conveniences you can, to the people you are with. Beſides being civil, which is abſolutely neceſſary, the perfection of good-breeding is, to be civil with eaſe, and in a gentleman-like manner. For this, you ſhould obſerve the French people; who excel in it, and whoſe politeneſs ſeems as eaſy and natural as any other part of their converſation. Whereas the Engliſh are often awkward in their civilities, and, when they mean to be civil, are too much aſhamed to get it out. But, pray, do you remember never to be aſhamed of doing what is right; you would have a great deal of reaſon to be aſhamed, if you were not civil; but what reaſon can you have to be aſhamed of being civil? And why not ſay a civil and an obliging thing, as eaſily and as naturally, as you would aſk what o'clock it is? This kind of baſhfulneſs, which is juſtly called, by the French, *mauvaiſe honte*, is the diſtinguiſhing character of an Engliſh booby; who is frightened out of his wits, when people of faſhion ſpeak to him; and, when he is to anſwer them, bluſhes, ſtammers, can hardly get out what he would ſay; and becomes really ridiculous, from a groundleſs fear of being laughed at: whereas a real well-bred man would ſpeak to all the Kings in the world, with as little concern, and as much eaſe, as he would ſpeak to you.

Remember, then, that to be civil, and to be civil with eaſe (which is properly called good-breeding) is the only way to be beloved, and well received in company; that to be ill-bred, and rude, is intolerable, and the way to be kicked out of company; and that to be baſhful, is to be ridiculous. As I am ſure you will mind and practiſe all this, I expect that when you are *novennis*, you will not only be the beſt ſcholar, but the beſt-bred boy in England of your age. Adieu.

LETTER LXX.

Philippus Cheſterfield

Philippo Stanhope, adhuc puerulo, ſed cras è pueritiâ egreſſuro. S. D.

HANC ultimam ad te, uti ad puerum, epiſtolam mitto; cras enim, ni fallor, fies novennis, ita, ut abhinc mihi tecum, quaſi cum adoleſcentulo agendum erit. Alia enim nunc ratio vitæ, et ſtudiorum tibi ſuſcipienda eſt; levitas et nugæ pueriles relinquendæ ſunt, animuſque ad ſeria intendendus eſt. Quæ enim puerum decebant, adoleſcentulo dedecori eſſent. Quare omnibus viribus tibi enitendum eſt, ut te alium præbeas, et ut eruditione, moribus, et urbanitate, aliiſque animi dotibus, adoleſcentulos ejuſdem ætatis, æquè ſuperes, ac jam puerulus puerulos tui temporis ſuperâſti. Tecum obſecro reputa, quantum tibi erubeſcendum foret, ſi te nunc vinci patiaris ab iis, quos adhuc viciſti. Exempli gratiâ: ſi

ſi adoleſcentulus Onſlow, ſcholæ Weſtmonaſterienſis nunc alumnus, olim ſodalis tuus, et novennis æquè ac tu, ſi ille, inquam, locum tibi ſuperiorem in ſcholâ meritò obtineret, quid ageres, rogo? Quò tenderes? illinc enim diſcedendum foret, ubi cum dignitate manere non poſſes. Quare ſi tibi fama apud omnes, et gratia apud me, curæ eſt, fac omni ſtudio et labore, ut adoleſcentulorum eruditorum facile princeps meritò dici poſſis. Sic te ſervet Pater Omnipotens, tibi detque ut omnibus ornatus excellas rebus. Addam etiam, quod Horatius Tibullo ſuo optat, ut,

Gratia, fama, valetudo contingat abundè;
Et mundus victus, non deficiente crumenâ.

Kalend. Maii, 1741. Vale.

TRANSLATION.

Philip Cheſterfield

To Philip Stanhope, yet a little Boy; but to-morrow going out of Childhood.

THIS is the laſt letter I ſhall write to you as to a little boy; for, to-morrow, if I am not miſtaken, you will attain your ninth year; ſo that, for the future, I ſhall treat you as a *youth*. You muſt now commence a different courſe of life, a different courſe of ſtudies. No more levity: childiſh toys and play-things muſt be thrown aſide, and your mind directed to ſerious objects. What was not unbecoming of a child, would be diſgraceful to a youth. Wherefore, endeavour with all your might to ſhow a ſuitable change; and, by learning, good manners, po-

liteneſs, and other accompliſhments, to ſurpaſs thoſe youths of your own age, whom hitherto you have ſurpaſſed when boys. Conſider, I entreat you, how ſhameful it would be for you, ſhould you let them get the better of you now. For inſtance, ſhould Onſlow, now a Weſtminſter ſcholar, lately your companion, and a youth of nine years old, as you are; ſhould he, I ſay, deſervedly obtain a place in ſchool above you, what would you do? where would you run to hide yourſelf? You would certainly be glad to quit a place where you could not remain with honour. If, therefore, you have any regard for your own reputation, and a deſire to pleaſe me, ſee that, by unremitting attention and labour, you may, with juſtice, be ſtyled the *head* of your claſs. So may the Almighty preſerve you, and beſtow upon you his choiceſt bleſſings! I ſhall add what Horace wiſhes for his Tibullus:

Gratia, fama, valetudo contingat abundè;
Et mundus victus, non deficiente crumenâ!

Kalends of May, 1741.

LETTER LXXI.

DEAR BOY, Tueſday.

I WISH I had as much reaſon to be ſatisfied with your remembering what you have once learned, as with your learning it; but what ſignifies your learning any thing ſoon, if you forget it as ſoon? Memory depends upon attention, and your forgetfulneſs proceeds

proceeds ſingly from a want of attention. For example; I dare ſay, if I told you that ſuch a day next week, you ſhould have ſomething that you liked, you would certainly remember the day, and call upon me for it. And why? only becauſe you would attend to it. Now a Greek or a Latin verſe is as eaſily retained as a day of the week, if you would give the ſame attention to it. I now remember, and can ſtill repeat all that I learnt when I was of your age: but it is becauſe I then attended to it, knowing that a little attention would ſave me the trouble of learning the ſame things over and over again. A man will never do any thing well, that cannot command his attention immediately from one thing to another, as occaſion requires. If while he is at his buſineſs, he thinks of his diverſions, or if while he is at his diverſions he thinks of his buſineſs, he will ſucceed in neither, but do both very awkwardly. *Hoc age*, was a maxim among the Romans, which means, do what you are about, and do that only. A little mind is always hurried, by twenty things at once; but a man of ſenſe does but one thing at a time, and reſolves to excell in it; for whatever is worth doing at all, is worth doing well. Therefore remember to give yourſelf up entirely to the thing you are doing, be it what it will, whether your book or your play; for if you have a right ambition, you will deſire to excell all boys of your age, at cricket, or trap-ball, as well as in learning. You have one rival in learning, whom I am ſure you ought to take particular care to excell, and that is your own picture. Remember what is written there, and conſider what a ſhame it would be,

if when you are *decennis*, you ſhould not have got further than when you were *octennis*. Who would not take pains to avoid ſuch a diſgrace?

Another thing I muſt mention to you, which, though it be not of the ſame conſequence, is, however, worth minding; and that is, the trick you have got of looking cloſe to your book, when you read, which is only a trick, for I am ſure you are not ſhort-ſighted. It is an ugly trick, and has a dull look, and, over and above, will ſpoil your eyes; therefore always hold your book as far off as you can when you read, and you will ſoon come to read at a great diſtance. Theſe little things are not to be neglected; for the very beſt things receive ſome addition, by a genteel and graceful manner of doing them. Demoſthenes, the famous Grecian orator, being aſked which were the three principal parts of an orator; anſwered, action, action, action; meaning, that the force and perſuaſion of an orator, conſiſted a great deal in his graceful action, and good elocution. Adieu; you may come to me to-morrow morning, before you go to Mr. Maittaire.

LETTER LXXII.

Bruſſels, May the $\frac{30}{19}$th, 1741.

DEAR BOY.

I Believe we are yet well enough together for you to be glad to hear of my ſafe arrival on this ſide of the water, which I croſſed in four hours time from Dover to Calais. By the way, Calais was the laſt town

town that the Engliſh kept in France, after it was conquered by Henry V; and it was yielded up to France in the reign of the popiſh Queen Mary, daughter to Henry VIII. From Calais I went to Dunkirk, which belonged formerly to the Spaniards, and was taken by Oliver Cromwell; but afterwards ſhamefully ſold to France, by King Charles II. From Dunkirk I went to Liſle, which is a very great, rich, and ſtrong town, belonging to France, and the chief town of French Flanders. From Liſle, I came to Ghent, which is the capital of that part of Flanders that belongs to the Queen of Hungary, as heireſs of the houſe of Auſtria. It is a very large town, but neither rich nor ſtrong. The Emperor Charles V. was born there, and his ſtatue is upon a pillar in the middle of a great ſquare. From Liſle, I came here to Bruſſels, which is the chief town of Brabant, and a very fine one. Here the beſt camlets are made, and moſt of the fine laces that you ſee worn in England. You may follow me through this journey upon your map; till you take it, ſome time hence, in reality.

I expect you to make prodigious improvements in your learning, by the time I ſee you again; for now that you are paſt nine years old, you have no time to loſe; and I wait with impatience for a good account of you from Mr. Maittaire: I dare not buy any thing for you till then, for fear I ſhould be obliged to keep it myſelf. But if I ſhould have a very good account, there ſhall be very good rewards brought over. Adieu!

Make

Make my compliments to your Mamma; and when you write to me, ſend your letters to my houſe in town.

LETTER LXXIII.

A Aix-la-Chapelle, 8 Juin, N. S.

MON CHER ENFANT,

ME voici à Aix-la-Chapelle depuis quatre jours, d'où je prends la liberté de vous aſſurer de mes reſpects; ne doutant pas que vous n'aïez la bonté de me pardonner ſi je vous importune trop ſouvent par mes lettres. Je ſais combien votre tems eſt précieux, et que vous l'emploïez ſi utilement que je me ferois conſcience d'interrompre le cours de vos études, que vous pourſuivez, ſans doute, avec tant de ſuccès et d'attention. Mais raillerie à part, j'eſpere que vous apprenez comme il faut, et que Monſieur Maittaire eſt très content de vous, car autrement je vous aſſure que je ferai très mécontent.

A propos d'apprendre; je vous dirai, que j'ai vu à Bruxelles un petit garçon à-peu-près de votre age, le fils du Comte de l'Annoy, qui ſavoit le Latin parfaitement bien, jouoit la comédie, et déclamoit la tragédie Françoiſe dans la derniere perfection. Mais c'eſt qu'il s'appliquoit, et retenoit ce qu'il avoit une fois appris. De plus il étoit très poli; et dans une compagnie nombreuſe, qu'il ne connoiſſoit pas, il n'étoit point du tout déconcerté, mais parloit et répondoit à un chacun, avec manieres et aiſance.

Cette ville ici eſt aſſez grande, mais aſſez mauvaiſe; elle s'appelle en Latin *Aquiſgranum:* c'eſt la premiere ville

ville Imperiale et libre de tout l'Empire, c'eſt-à-dire qu'elle eſt gouvernée par ſes propres Magiſtrats, qu'elle choiſit elle-même, et qu'elle a ſes droits aux quels l'Empereur ne peut pas donner atteinte. Charlemagne y fut couronné Empereur l'an 800; et l'on montre encore ici, dans l'egliſe cathédrale, la couronne dont il fut couronné. Elle n'eſt d'ailleurs fameuſe que par ſes eaux minérales, qui y attirent beaucoup de monde: elles ſont fort chaudes et fort dégoutantes, ſentant les œufs pourris.

Les villes Impériales ont voix à la Diéte de l'Empire, qui ſe tient à Ratiſbonne, c'eſt-à-dire à l'Aſſemblée de l'Empire: c'eſt là ou les Electeurs, les Princes, et les villes Imperiales envoïent leurs Députés pour régler les affaires de l'Empire, conjointement avec l'Empereur; comme nôtre Parlement fait en Angleterre. De ſorte que vous voïez, que l'Empire d'Allemagne eſt un Etat libre, dans lequel aucune loi ne peut être faite ſans le conſentement de l'Empereur, des Electeurs, des Princes Souverains et des villes Impériales. Il eſt bon que vous ſachiez les différentes formes de gouvernement, des différens païs de l'Europe; et quand vous liſez leurs hiſtoires faites y une attention particuliere. Adieu pour cette fois.

TRANSLATION.

Aix-la-Chapelle, June the 8th, N. S.

MY DEAR CHILD,

IT is now four days ſince I arrived here at Aix-la-Chapelle; from whence I take the liberty of aſſuring you of my reſpects; not doubting but you will be

be ſo good to forgive me, if I importune you too often with my letters. I know your time is valuable; and am ſenſible, that it would be pity to interrupt the courſe of your ſtudies, which I do not queſtion but you purſue with great ſucceſs and attention. However, ſetting aſide all raillery, I hope you learn as you ought; and that Mr. Maittaire is ſatisfied; otherwiſe, I can aſſure you, that I ſhall be very much diſſatisfied.

A propos of learning; I muſt tell you, that I have ſeen at Bruſſels, a little boy, of about your age; he is ſon to Comte de l'Annoy; he knows Latin perfectly; he plays in comedy; and declaims in French tragedy moſt exquiſitely well: but this is becauſe he applies, and retains whatever he has once learnt. Beſides all this, he is very polite; and, in the midſt of a numerous company, whom he did not know, he was not in the leaſt diſconcerted; but ſpoke, and anſwered each perſon, with good manners, and with eaſe.

This town is large, but rather ugly: it is called in Latin *Aquiſgranum*. It is the firſt Imperial and free city of the Empire; and as ſuch has the privilege of chooſing its own Magiſtrates; is governed by them; and is in poſſeſſion of other rights, that cannot be infringed by the Emperor. In the year 800, Charlemagne was here crowned Emperor; and the crown uſed in that ceremony is ſtill ſhown in the cathedral of this place. It is not famous for any thing but its mineral waters, which occaſion a great reſort of people: they are very heating, and diſagreeable to the taſte, having the ſavour of rotten eggs.

The

The Imperial towns have a voice at the Diet of the Empire, that is held at Ratiſbon; which is the Aſſembly of the Empire: thither the Electors, Princes, and Imperial towns, ſend their Deputies, to ſettle the affairs of the Empire, jointly with the Emperor, as our Parliament does in England. By this you may ſee that the Empire of Germany is a free State, in which no law can be made without the conſent of the Emperor, the Electors, the Sovereign Princes, and the Imperial towns. You ought to know the different forms of government of the different countries in Europe; and, when you read the hiſtories of them, beſtow a particular attention upon that circumſtance. Adieu, for this time.

LETTER LXXIV.

Spa, the 25th, July, N. S. 1741.

DEAR BOY,

I Have often told you in my former letters (and it is moſt certainly true) that the ſtricteſt and moſt ſcrupulous honour and virtue can alone make you eſteemed and valued by mankind; that parts and learning can alone make you admired and celebrated by them; but that the poſſeſſion of leſſer talents was moſt abſolutely neceſſary, towards making you liked, beloved, and ſought after in private life. Of theſe leſſer talents, good-breeding is the principal and moſt neceſſary one, not only as it is very important in itſelf, but as it adds great luſtre to the more ſolid advantages both of the heart and the mind. I have often

often touched upon good-breeding to you before; ſo that this letter ſhall be upon the next neceſſary qualification to it, which is a genteel, eaſy manner, and carriage, wholly free from thoſe odd tricks, ill habits, and awkwardneſſes, which even many very worthy and ſenſible people have in their behaviour. However trifling a genteel manner may ſound, it is of very great conſequence towards pleaſing in private life, eſpecially the women, which, one time or other, you will think worth pleaſing: and I have known many a man, from his awkwardneſs, give people ſuch a diſlike of him at firſt, that all his merit could not get the better of it afterwards. Whereas a genteel manner prepoſſeſſes people in your favour, bends them towards you, and makes them wiſh to like you. Awkwardneſs can proceed but from two cauſes: either from not having kept good company, or from not having attended to it. As for your keeping good company, I will take care of that; do you take care to obſerve their ways and manners, and to form your own upon them. Attention is abſolutely neceſſary for this, as indeed it is for every thing elſe; and a man without attention is not fit to live in the world. When an awkward fellow firſt comes into a room, it is highly probable that his ſword gets between his legs, and throws him down, or makes him ſtumble, at leaſt: when he has recovered this accident, he goes and places himſelf in the very place of the whole room where he ſhould not; there he ſoon lets his hat fall down, and, in taking it up again, throws down his cane; in recovering his cane, his hat falls a ſecond time; ſo that he is a quarter of an hour

hour before he is in order again. If he drinks tea or coffee, he certainly ſcalds his mouth, and lets either the cup or the ſaucer fall, and ſpills the tea or coffee in his breeches. At dinner, his awkwardneſs diſtinguiſhes itſelf particularly, as he has more to do: there he holds his knife, fork, and ſpoon, differently from other people; eats with his knife to the great danger of his mouth, picks his teeth with his fork, and puts his ſpoon, which has been in his throat twenty times, into the diſhes again. If he is to carve, he can never hit the joint; but, in his vain efforts to cut through the bone, ſcatters the ſauce in every body's face. He generally daubs himſelf with ſoup and greaſe, though his napkin is commonly ſtuck through a button-hole, and tickles his chin. When he drinks, he infallibly coughs in his glaſs, and beſprinkles the company. Beſides all this, he has ſtrange tricks and geſtures; ſuch as ſnuffing up his noſe, making faces, putting his fingers in his noſe, or blowing it and looking afterwards in his handkerchief, ſo as to make the company ſick. His hands are troubleſome to him, when he has not ſomething in them, and he does not know where to put them; but they are in perpetual motion between his boſom and his breeches: he does not wear his clothes, and, in ſhort, does nothing like other people. All this, I own, is not in any degree criminal: but it is highly diſagreeable and ridiculous in company, and ought moſt carefully to be avoided, by whoever deſires to pleaſe.

From this account of what you ſhould not do, you may eaſily judge what you ſhould do: and a due attention

tention to the manners of people of faſhion, and who have ſeen the world, will make it habitual and familiar to you.

There is, likewiſe, an awkwardneſs of expreſſion and words, moſt carefully to be avoided; ſuch as falſe Engliſh, bad pronunciation, old ſayings, and common proverbs; which are ſo many proofs of having kept bad and low company. For example; if, inſtead of ſaying that taſtes are different, and that every man has his own peculiar one, you ſhould let off a proverb, and ſay, That what is one man's meat is another man's poiſon; or elſe, Every one as they like, as the good man ſaid when he kiſſed his cow; every body would be perſuaded that you had never kept company with any body above footmen and houſemaids.

Attention will do all this; and without attention nothing is to be done; want of attention, which is really want of thought, is either folly or madneſs. You ſhould not only have attention to every thing, but a quickneſs of attention, ſo as to obſerve, at once, all the people in the room, their motions, their looks, and their words, and yet without ſtaring at them, and ſeeming to be an obſerver. This quick and unobſerved obſervation is of infinite advantage in life, and is to be acquired with care; and, on the contrary, what is called abſence, which is a thoughtleſsneſs, and want of attention about what is doing, makes a man ſo like either a fool or a madman, that, for my part, I ſee no real difference. A fool never has thought; a madman has loſt it; and an abſent man is, for the time, without it.

Adieu!

Adieu! Direct your next to me, *chez Monſieur Chabert, Banquier à Paris*; and take care that I find the improvements I expect, at my return.

LETTER LXXV.

Spa, Auguſt the 6th, 1741.

DEAR BOY,

I AM very well pleaſed with the ſeveral performances you ſent me, and ſtill more ſo with Mr. Maittaire's letter, that accompanied them, in which he gives me a much better account of you than he did in his former. *Laudari a laudato viro*, was always a commendable ambition; encourage that ambition, and continue to deſerve the praiſes of the praiſe-worthy. While you do ſo, you ſhall have whatever you will from me; and when you ceaſe to do ſo, you ſhall have nothing.

I am glad you have begun to compoſe a little; it will give you an habit of thinking upon ſubjects, which is at leaſt as neceſſary as reading them: therefore pray ſend me your thoughts upon this ſubject:

Non ſibi, ſed toti genitum ſe credere mundo.

It is a part of Cato's character in Lucan; who ſays, that Cato did not think himſelf born for himſelf only, but for all mankind. Let me know, then, whether you think that a man is born only for his own pleaſure and advantage, or whether he is not obliged to contribute to the good of the ſociety in which he lives,

lives, and of all mankind in general. This is certain, that every man receives advantages from ſociety, which he could not have, if he were the only man in the world: therefore, is he not in ſome meaſure in debt to ſociety? and is he not obliged to do for others what they do for him? You may do this in Engliſh or Latin, which you pleaſe; for it is the thinking part, and not the language, that I mind in this caſe.

I warned you, in my laſt, againſt thoſe diſagreeable tricks and awkwardneſſes, which many people contract when they are young, by the negligence of their parents, and cannot get quit of them when they are old; ſuch as odd motions, ſtrange poſtures, and ungenteel carriage. But there is likewiſe an awkwardneſs of the mind that ought to be, and with care may be, avoided; as for inſtance, to miſtake or forget names; to ſpeak of Mr. What-d'ye-call-him, or Mrs. Thingum, or How-d'ye-call-her, is exceſſively awkward and ordinary. To call people by improper titles and appellations is ſo too; as my Lord, for Sir; and Sir, for my Lord. To begin a ſtory or narration, when you are not perfect in it, and cannot go through with it, but are forced, poſſibly, to ſay in the middle of it, "I have forgot the reſt," is very unpleaſant and bungling. One muſt be extremely exact, clear, and perſpicuous in every thing one ſays, otherwiſe, inſtead of entertaining or informing others, one only tires and puzzles them. The voice and manner of ſpeaking, too, are not to be neglected: ſome people almoſt ſhut their mouths when they ſpeak, and mutter ſo, that they are not to be underſtood; others ſpeak

ſo

ſo faſt, and ſputter, that they are not to be underſtood neither: ſome always ſpeak as loud as if they were talking to deaf people; and others ſo low that one cannot hear them. All theſe habits are awkward and diſagreeable; and are to be avoided by attention: they are the diſtinguiſhing marks of the ordinary people, who have had no care taken of their education. You cannot imagine how neceſſary it is to mind all theſe little things; for I have ſeen many people with great talents ill received, for want of having theſe talents too; and others well received, only from their little talents, and who had no great ones.

LETTER LXXVI.

Spa, Auguſt the 8th, N. S.

DEAR BOY.

I Always write to you with pleaſure, when I can write to you with kindneſs; and with pain, when I am obliged to chide. You ſhould, therefore, for my ſake as well as your own, apply and behave yourſelf in ſuch a manner, that I might always receive good accounts of you. The laſt I had from Mr. Maittaire was ſo good a one, that you and I are at preſent extremely well together; and I depend upon your taking care, that we ſhall continue ſo.

I am ſure you now hear a great deal of talk about the Queen of Hungary, and the wars which ſhe is and will be engaged in; it is therefore right that you ſhould know a little of that matter. The laſt Emperor, Charles the VIth, who was father to this Queen

Queen of Hungary, was the laſt male of the Houſe of Auſtria; and fearing that, as he had no ſons, his dominions might at his death be divided between his daughters, and conſequently weakened, he ſettled them all upon his eldeſt daughter, the Queen of Hungary, by a public act, which is called the pragmatic ſanction. So that at the death of the Emperor ſhe ſucceeded to Auſtria, Bohemia, Sileſia, Hungary, Tranſilvania, Stiria, Carinthia, and the Tirol, in Germany; to all Flanders; and to Parma, Placentia, Milan, and Mantua in Italy, beſides Tuſcany, which is her huſband's. The Houſe of Auſtria is deſcended from Rodolph Count of Hapſbourg, who, about ſeven hundred years ago, acquired the Dutchy of Auſtria. His deſcendants, partly by conqueſt, and partly by advantageous marriages, increaſed their dominions ſo conſiderably, that Charles the Vth, who was Emperor about two hundred years ago, was at once in poſſeſſion of the Empire, Spain, the Weſt-Indies, almoſt all Italy, and the ſeventeen provinces, which before that time compoſed the Dutchy of Burgundy. When he grew old, he grew weary of government, retired into a monaſtery in Spain, and divided his dominions between his ſon Philip the Second, King of Spain, and his brother Ferdinand, who was elected Emperor in his room. To his ſon Philip, he gave Spain and the Weſt Indies, Italy, and the ſeventeen provinces. To his brother, all he had in Germany. From that time to this, the Emperors have conſtantly been elected out of the Houſe of Auſtria, as the beſt able to defend, and ſupport the dignity of the empire. The Duke of Tuſcany, who by his wife the Queen of

Hungary, is now in poſſeſſion of many of thoſe dominions, wants to be choſen Emperor: but France, that was always jealous of the power of the Houſe of Auſtria, ſupports the Elector of Bavaria, and wants to have him get ſome of thoſe dominions from the Queen of Hungary, and be choſen Emperor: for which purpoſe they have now ſent an army into Bavaria to his aſſiſtance. This ſhort account may enable you to talk the politics now in faſhion; and if you have a mind to be more particularly informed about the Houſe of Auſtria, look in your hiſtorical dictionary for Rodolphe de Hapſbourg, Autriche, and Charlequint. As Charles the Fifth inherited Spain by his mother, and the ſeventeen Provinces by his grandmother, who being only daughter of the laſt Duke of Burgundy, brought them in marriage to his grandfather the Emperor Maximilian; the following diſtich was made upon the good fortune of the Houſe of Auſtria in their marriages:

Bella gerant alii: tu, felix Auſtria, nube;
Nam quæ Mars aliis, dat tibi regna Venus.

And ſo good night to you, my young politician.

LETTER LXXVII.

DEAR BOY,

SINCE my laſt, I have changed conſiderably for the better; from the deſarts of Spa to the pleaſures of Paris; which, when you come here, you will

be better able to enjoy than I am. It is a moſt magnificent town, not near ſo big as London, but much finer; the houſes being much larger, and all built of ſtone. It was not only much enlarged, but embelliſhed, by the magnificence of the laſt King, Lewis XIV. and a prodigious number of expenſive buildings, and uſeful and charitable foundations, ſuch as libraries, hoſpitals, ſchools, *&c.* will long remain the monuments of the magnificence, humanity, and good government of that Prince. The people here are well-bred, juſt as I would have you be; they are not awkwardly baſhful, and aſhamed, like the Engliſh; but eaſily civil, without ceremony. Though they are very gay and lively, they have attention to every thing, and always mind what they are about. I hope you do ſo too, now, and that my higheſt expectations of your improvement will be more than anſwered, at my return; for I expect to find you conſtrue both Greek and Latin, and likewiſe tranſlate into thoſe languages pretty readily; and alſo make verſes in them both, with ſome little invention of your own. All this may be, if you pleaſe; and I am perſuaded you would not have me diſappointed. As to the genius of Poetry, I own, if nature had not given it you, you cannot have it; for it is a true maxim that *Poeta naſcitur, non fit:* but then, that is only as to the invention, and imagination, of a Poet; for every body can, by application, make themſelves maſters of the mechanical part of poetry; which conſiſts in the numbers, rhymes, meaſure, and harmony of verſe. Ovid was born with ſuch a genius for poetry, that, he ſays, he could not help

help thinking in verſe, whether he would or not; and that very often he ſpoke verſes without intending it. It is much otherwiſe with oratory; and the maxim there is *Orator fit:* for it is certain, that by ſtudy and application, every man can make himſelf a pretty good Orator; eloquence depending upon obſervation and care. Every man, if he pleaſes, may chooſe good words inſtead of bad ones, may ſpeak properly inſtead of improperly, may be clear and perſpicuous in his recitals, inſtead of dark and muddy; he may have grace inſtead of awkwardneſs in his motions and geſtures; and, in ſhort, may be a very agreeable, inſtead of a very diſagreeable ſpeaker, if he will take care and pains. And ſurely it is very well worth while to take a great deal of pains to excel other men in that particular article in which they excel beaſts.

Demoſthenes, the celebrated Greek Orator, thought it ſo abſolutely neceſſary to ſpeak well, that though he naturally ſtuttered, and had weak lungs, he reſolved, by application and care, to get the better of thoſe diſadvantages. Accordingly, he cured his ſtammering, by putting ſmall pebbles into his mouth; and ſtrengthened his lungs gradually, by uſing himſelf every day to ſpeak aloud and diſtinctly for a conſiderable time. He likewiſe went often to the ſea-ſhore, in ſtormy weather, when the ſea made moſt noiſe, and there ſpoke as loud as he could, in order to uſe himſelf to the noiſe and murmurs of the popular aſſemblies of the Athenians, before whom he was to ſpeak. By ſuch care, joined to the conſtant ſtudy of the beſt authors, he became at laſt the greateſt

Orator of his own or any other age or country, though he was born without any one natural talent for it. Adieu! Copy Demoſthenes.

LETTER LXXVIII.

Lyons, September the 1ſt, N. S. 1741.

DEAR BOY,

I Have received your Polyglot letter, with which I am very well pleaſed; and for which it is reaſonable you ſhould be very well rewarded. I am glad to ſee invention and languages go together; for the latter ſignify very little without the former; but well joined, they are very uſeful. Language is only to expreſs thoughts; and if a man is heedleſs, and does not give himſelf time to think, his words will be very frivolous and filly.

I left Paris five days ago; and, that you may trace me, if you pleaſe, upon your map, I came here through Dijon, the capital of Burgundy: I ſhall go from hence to Vienne, the ſecond city in Dauphiné, (for Grenoble is the capital) and from thence, down the Rhône, to Avignon, the chief town of the *Comtat Venaiſſin*, which belongs to the Pope; then to Aix, the principal town of Provence; then to Marſeilles; then to Nîmes and Montpellier: and then back again. This is a very great and rich town, ſituated upon two fine rivers that join here, the Rhône and the Saône. Here is the great manufacture of gold, ſilver, and ſilk ſtuffs, which ſupplies almoſt all Europe. It was famous

famous in the time of the Romans, and is called in Latin, *Lugdunum*.

My rambling makes me both a leſs frequent, and a ſhorter correſpondent, than otherwiſe I ſhould be; but I am perſuaded, that you are now ſo ſenſible how neceſſary it is to learn and apply yourſelf, that you want no ſpur nor admonition to it. Go on then, with diligence, to improve in learning, and, above all, in virtue and honour; and you will make both me and yourſelf happy. Adieu.

LETTER LXXIX.

Marſeilles, September the 22d, N. S. 1741.

DEAR BOY,

YOU find this letter dated from Marſeilles, a ſea-port town in the Mediterranean ſea. It has been famous and conſiderable, for theſe two thouſand years at leaſt, upon account of its trade and ſituation. It is called *Maſſilia* in Latin, and diſtinguiſhed itſelf in favour of the Roman liberty againſt Julius Cæſar. It was here, too, that Milo was baniſhed for killing Clodius. You will find the particulars of theſe facts, if you look in your Dictionary for the articles *Marſeilles* and *Milon*. It is now a very large and fine town, extremely rich from its commerce; it is built in a ſemi-circle round the port, which is always full of merchant ſhips of all nations. Here the King of France keeps his gallies, which are very long ſhips, rowed by oars, ſome of forty, ſome of fifty, and threeſcore oars. The people who row

them are called galley-ſlaves; and are either priſoners taken from the Turks on the coaſt of Africa, or criminals, who, for various crimes committed in France, are condemned to row in the gallies, either for life, or for a certain number of years. They are chained by the legs with great iron chains, two and two together.

The proſpect, for two leagues round this place, is the moſt pleaſing that can be imagined; conſiſting of high hills, covered with vineyards, olive-trees, fig-trees, and almond-trees; with above ſix thouſand little country houſes interſperſed, which they call here *des Baſtides*.

Within about ten leagues of this place, as you will find in the map, is Toulon, another ſea-port town upon the Mediterranean, not near ſo big as this, but much ſtronger: there moſt of the French men of war are built and kept; and likewiſe moſt of the naval ſtores, ſuch as ropes, anchors, ſails, maſts, and whatever belongs to ſhipping.

If you look into your Geographical Dictionary for *Provence*, you will find the hiſtory of this country, which is worth your reading; and when you are looking in your Dictionary, look for *Dauphiné* too, which is the next province to this; and there you will find when *Dauphiné* was united to the crown of France, upon condition that the King of France's eldeſt ſon ſhould always be called *le Dauphin*. You ſhould, in truth, omit no one opportunity of informing yourſelf of Modern Hiſtory and Geography, which are the common ſubjects of all converſation, and conſequently it is a ſhame to be ignorant of them.

Since

Since you have begun compoſition, I ſend you here another ſubject to compoſe a few lines upon:

"*Nil conſcire ſibi, nullâ palleſcere culpâ.*"

Whoever obſerves that rule, will always be very happy. May you do it! Adieu.

LETTER LXXX.

Paris, Nov. the 4th, N. S. 1741.

DEAR BOY,

OUR correſpondence has been for ſome time ſuſpended, by the hurry and diſſipation of this place, which left me no time to write; and it will ſoon ceaſe entirely by my return to England, which will be I believe in about a fortnight. I own I am impatient to ſee the great progreſs which I am perſuaded you have made, both in your learning and behaviour, during my ſix months abſence. I join behaviour with learning, becauſe it is almoſt as neceſſary; and they ſhould always go together, for their mutual advantage. Mere learning without good breeding is pedantry, and good breeding without learning is but frivolous; whereas learning adds ſolidity to good breeding, and good breeding gives charms and graces to learning.

This place is, without diſpute, the ſeat of true good breeding; the people here are civil without ceremony, and familiar without rudeneſs. They are neither diſagreeably forward, nor awkwardly baſhful and ſhame-faced; they ſpeak to their ſuperiors with as

little concern, and as much eaſe, though with more reſpect, as to their inferiors; and they ſpeak to their inferiors with as much civility, though leſs reſpect, as to their ſuperiors. They deſpiſe us, and with reaſon, for our ill breeding: on the other hand, we deſpiſe them for their want of learning, and we are in the right of it; ſo that you ſee the ſure way to be admired by both nations, is to join learning and good breeding. As to learning, conſider that you have now but one year more with Mr. Maittaire, before you go to Weſtminſter School, and that your credit will depend upon the place you are put in there at firſt; and if you can, at under eleven years old, be put in the fourth form, above boys of thirteen or fourteen, it will give people very favourable impreſſions of you, and be of great advantage to you for the future. As to good breeding, you cannot attend to it too ſoon, or too much; it muſt be acquired while young, or it is never quite eaſy: and if acquired young, will always laſt and be habitual. Horace ſays, *quo ſemel eſt imbuta recens, ſervabit odorem teſta diu:* to ſhow the advantage of giving people good habits and impreſſions in their youth. I ſay nothing to you now as to honour, virtue, truth, and all moral duties, which are to be ſtrictly obſerved at all ages and at all times; becauſe I am ſure you are convinced of the indiſpenſable neceſſity of practiſing them all; and of the infamy, as well as the guilt of neglecting, or acting contrary to, any of them. May you excel in them all, that you may be loved by every body as much as you are hitherto by your, &c.

LETTER

LETTER LXXXI.

DEAR BOY,

SINCE you are now in Modern Hiſtory, it is neceſſary you ſhould have a general notion of the origin of all the preſent kingdoms and governments of Europe, which are the objects of Modern Hiſtory.

The Romans, as you very well know, were maſters of all Europe, as well as of great parts of Aſia and Africa, till the third and fourth centuries, that is about fourteen or fifteen hundred years ago; at which time the Goths broke in upon them, beat them, made themſelves maſters of all Europe, and founded the ſeveral kingdoms of it.

Theſe Goths were originally the inhabitants of the northern part of Europe, called Scandinavia, north of Sweden; part of which is to this day called Gothland, and belongs to Sweden. They were extremely numerous, and extremely poor; and finding that their own barren, cold country, was unable to ſupport ſuch great numbers of them, they left it, and went out in ſwarms to ſeek their fortunes in better countries. When they came into the northern parts of Germany, they beat thoſe who oppoſed them, and received thoſe who were willing to join them, as many of thoſe northern people did; ſuch as the Vandals, the Huns, the Franks, who are all comprehended under the general name of Goths. Thoſe who went weſtward were called the Viſigoths; and thoſe who went eaſt-

ward, the Oſtrogoths. Thus increaſing in numbers and ſtrength, they entirely ſubverted the Roman empire, and made themſelves maſters of all Europe: and from hence Modern Hiſtory begins. That part of the Goths, who were called the Franks, ſettled themſelves in Gaul, and called it France; the Angli, another ſet of them, came over here into Britain, ſince which time it is called England.

The Goths were a brave but barbarous nation. War was their whole buſineſs, and they had not the leaſt notion of arts, ſciences, and learning; on the contrary they had an averſion to them, and deſtroyed, wherever they went, all books, manuſcripts, pictures, ſtatues, and all records and monuments of former times; which is the cauſe that we have ſo few of thoſe things now remaining: and at this time, a man that is ignorant of, and deſpiſes arts and ſciences, is proverbially called, a Goth, or a Vandal.

The Gothic form of government was a wiſe one; for though they had kings, their kings were little more than generals in time of war, and had very little power in the civil government; and could do nothing without the conſent of the principal people, who had regular aſſemblies for that purpoſe: from whence our Parliaments are derived.

Europe continued, for many centuries, in the groſſeſt and darkeſt ignorance, under the government of the Goths; till at laſt, in the fifteenth century, that is about three hundred years ago, learning, arts, and ſciences, revived a little; and ſoon afterwards flouriſhed under Pope Leo X. in Italy, and under Francis I. in France: what ancient Greek and Latin

Latin manuſcripts had eſcaped the fury of the Goths and Vandals, were then recovered and publiſhed; and painting and ſculpture were carried to their higheſt perfection. What contributed the moſt to the improvement of learning, was the invention of printing, which was diſcovered at Haerlem in Holland, in the fifteenth century, in the year 1440, which is juſt three hundred years ago. Adieu!

Look in your Dictionary for the following Articles;

Goths,
Viſigoths,
Oſtrogoths,
Vandales,
Alaric.

LETTER LXXXII.

LA FRANCE.

LA France eſt, à tout prendre, le plus beau païs de l'Europe; car il eſt très grand, très riche, et très fertile: le climat eſt admirable, et il n'y fait jamais trop chaud, comme en Italie et en Eſpagne; ni trop froid, comme en Suede et en Dannemarc. Ce Roïaume eſt borné au Nord par la mer qui s'appelle la Manche; au Sud par la mer Méditerranée. La France n'eſt ſéparée de l'Italie que par les Alpes, qui ſont de grandes montagnes, couvertes de neige la plus

grande partie de l'année ; et les monts Pyrénées, qui ſont encore de grandes montagnes, la ſéparent de l'Eſpagne. Elle eſt partagée en douze Gouvernemens ou Provinces, qui ſont ;

La Picardie,
La Normandie,
L'Iſle de France,
La Champagne,
La Bretagne,
L'Orléannois,
La Bourgogne,
Le Lyonnois,
La Guienne, ou la Gaſcogne,
Le Languedoc,
Le Dauphiné,
La Provence.

Les François en général ont beaucoup d'eſprit, et ſont très agréables, parce qu'ils ont en même tems de la vivacité, jointe à beaucoup de politeſſe. A la vérité, ils ſont quelquefois un peu étourdis, mais c'eſt une étourderie brillante : ils ſont auſſi très braves. Le gouvernement de la France eſt une Monarchie abſolue ou deſpotique ; c'eſt à dire, que le Roi y fait tout ce qu'il veut ; de ſorte que le peuple eſt eſclave.

Priez votre Maman de vous montrer ces douze provinces ſur la carte, et nous parlerons une autre fois des villes de la France, qu'elle vous montrera après.

La Picardie.

La Picardie eſt la province la plus ſeptentrionale de la France ; c'eſt un païs ouvert, qui ne produit

preſque que des bleds. Sa capitale eſt Amiens. Il y a encore Abbeville, ville conſidérable à cauſe de la manufacture de draps, qui y eſt établie : et Calais, aſſez bonne ville, et port de mer. Quand on va d'ici en France, c'eſt là où l'on débarque.

La Normandie.

La Normandie eſt jointe à la Picardie ; ſes plus grandes villes ſont Rouën et Caën. Il y croît une infinité de pommes, dont ils font du cidre : car pour du vin, on n'y en fait gueres, non plus qu'en Picardie ; parce qu'étant trop au Nord, les raiſins ne deviennent pas aſſez mûrs. Les Normans ſont fameux pour les procès et la chicane. Ils ne répondent jamais directement à ce qu'on leur demande ; de ſorte qu'il eſt paſſé en proverbe, quand un homme ne répond pas directement, de dire, Qu'il répond en Normand.

L'Iſle de France.

Paris, la capitale de tout le Roïaume, eſt dans l'Iſle de France ; elle eſt ſituée ſur la Seine, petite riviere, et même bourbeuſe. C'eſt une grande ville, mais pas à beaucoup près ſi grande que Londres.

La Champagne.

Rheims eſt la principale ville de la Champagne ; et c'eſt dans cette ville que les Rois de France ſont couronnés. Cette province fournit le meilleur vin du Roïaume ; le vin de Champagne.

La Bretagne.

La Bretagne eſt partagée en Haute et Baſſe. Dans la Haute ſe trouve la ville de Nantes, où l'on fait la meilleure

meilleure eau de vie ; et la ville de St. Malo, qui eſt un bon port de mer. Dans la Baſſe Bretagne, on parle un langage qui reſſemble plus à notre Gallois, qu'au François.

L'Orléannois.

Il y a dans l'Orléannois pluſieurs grandes et belles villes. Orléans, fameuſe à cauſe de Jeanne d'Arc, qu'on appelloit la Pucelle d'Orléans, et qui chaſſa les Anglois de la France. Il y a encore la ville de Blois, dont la ſituation eſt charmante, et où l'on parle le plus pur François. Il y a auſſi la ville de Tours, où ſe trouve une manufacture de taffetas épais, appellés *Gros de Tours*.

La Bourgogne.

Dijon eſt la ville capitale de cette province. Le vin de Bourgogne eſt un des meilleurs vins de France.

Le Lyonnois.

Lyon en eſt la capitale ; c'eſt une très grande et belle ville : elle eſt auſſi très riche à cauſe de la manufacture d'étoffes de ſoïe, d'or et d'argent, qui y eſt établie, et qui en fournit preſque toute l'Europe. Votre belle veſte d'argent vient de là.

La Guienne, ou la Gaſcogne.

La Guienne contient pluſieurs villes très conſidérables, comme Bourdeaux, ville très grande et très riche. La plupart du vin qu'on boit à Londres, et qu'on appelle en Anglois *Claret*, vient de là. On y fait grande et bonne chere, les ortolans et les perdrix rouges y abondent. Il y a la ville de Perigueux, où

l'on fait des pâtés délicieux, de perdrix rouges, et de truffes ; celle de Bayonne, d'où l'on tire des jambons excellens.

Les Gaſcons ſont les gens les plus vifs de toute la France ; mais un peu menteurs et fanfarons, ſe vantant beaucoup de leur eſprit et de leur courage : de ſorte qu'on dit d'un homme qui ſe vante et qui eſt préſomptueux, *C'eſt un Gaſcon.*

Le Languedoc.

Le Languedoc eſt la province la plus méridionale de la France, et par conſéquent celle où il fait le plus chaud. Elle renferme grand nombre de belles villes ; entre autres Narbonne, fameuſe par l'excellent miel qu'on y recueille ; Nîmes, célebre à cauſe d'un ancien amphithéatre Romain, qui y ſubſiſte encore ; Montpellier, dont l'air eſt ſi pur, et le climat ſi beau, qu'on y envoïe ſouvent les malades d'ici pour être guéris.

Le Dauphiné.

Grenoble en eſt la ville capitale. Le fils aîné du Roi de France, qui s'appelle toujours *le Dauphin*, prend le titre de cette province.

La Provence.

La Provence eſt un très beau païs et très fertile. On y fait la meilleure huile, et elle en fournit à tous les autres païs. La campagne eſt remplie d'orangers, de citronniers, et d'oliviers. La capitale s'appelle Aix. Il y a auſſi Marſeille, très grande et très belle ville, et port célebre de la mer Méditerranée ; c'eſt là où l'on tient les galéres du Roi de France : les galéres

galéres ſont de grands vaiſſeaux à rames: et les rameurs ſont des gens condamnés pour quelque crime, à y ramer.

TRANSLATION.

FRANCE.

FRANCE, take it all in all, is the fineſt country in Europe; for it is very large, very rich, and very fertile: the climate is admirable; and never either too hot, as in Italy and in Spain; nor too cold, as in Sweden and in Denmark. Towards the North, it is bounded by the Channel; and towards the South, by the Mediterranean ſea: it is ſeparated from Italy by the Alps, which are high mountains, covered with ſnow the greateſt part of the year: and divided from Spain by the Pyrenean mountains, which are alſo very high. France is divided into twelve Governments or Provinces, which are;

Picardy,
Normandy,
The Iſle of France,
Champagne,
Brittany,
Orléannois,
Burgundy,
Lyonnois,
Guienne, or Gaſcony,
Languedoc,
Dauphiné,
Provence.

The

The French are generally very ſenſible and agreeable, with a great deal of vivacity and politeneſs. It is true, they are ſometimes rather volatile; but it is a brilliant ſort of volatility. They are alſo very brave. The government of France is an abſolute monarchy, or rather deſpotiſm; that is to ſay, the King does whatever he pleaſes, and the people are abſolutely ſlaves.

Deſire your Mamma to ſhow you the twelve provinces upon the map. Another time we will talk of the towns of France, which ſhe will ſhow you afterwards.

Picardy.

Picardy is the moſt northern province of all France. It is an open country, and produces hardly any thing but corn. The capital town is Amiens. Abbeville is another town in that province, conſiderable for the manufacture of woollen cloths eſtabliſhed there. Calais is alſo another good town, and a ſea-port: there we uſually land, in our paſſage from hence to France.

Normandy.

Normandy joins Picardy; its largeſt towns are Rouën and Caën. This province produces vaſt quantities of apples, with which they make cyder. As for wine, there, as well as in Picardy, they make but little; becauſe, being ſo far northward, grapes will not ripen. The Normans are reckoned litigious, and fond of law-ſuits. If they are aſked a queſtion, they never return a direct anſwer; ſo that when a man gives an evaſive anſwer, it is become a proverb to ſay, He anſwers like a Norman.

The

The Iſle of France.

Paris, the capital of the whole kingdom, is in the Iſle of France; its ſituation is upon the Seine; a ſmall, and even a muddy river. It is a large town, but not by a great deal ſo big as London.

Champagne.

Rheims is the principal town of Champagne: in that town the kings of France are crowned. This province produces the beſt wine in France, Champaigne.

Brittany.

Brittany is divided into High and Low. In High Brittany is the town of Nantz, where the beſt brandy is made. Here is alſo St. Malo, a very good ſea-port. In Lower Brittany they ſpeak a kind of language, which has leſs ſimilitude to French, than it has to Welſh.

Orléannois.

Orléannois contains ſeveral great and fine towns; Orléans, rendered famous by Joan of Arc, commonly called the Maid of Orléans, who drove the Engliſh out of France; Blois, the ſituation of which is charming, and where the beſt French is ſpoken; Tours, that contains a manufactory of thick luteſtring, called *Gros de Tours*.

Burgundy.

Dijon is the capital of this province: the wine called Burgundy, is one of the beſt wines in France.

Lyonnois.

Lyonnois.

Lyons is the capital; it is a very large fine town, and extremely rich, on account of the manufactures eſtabliſhed here, of ſilks, and gold and ſilver ſtuffs, with which it ſupplies almoſt all Europe. Your fine ſilver waiſtcoat comes from thence.

Guienne or Gaſcony.

There are many conſiderable towns in Guienne; as the town of Bourdeaux, which is very large and rich. Moſt of the wine drank at London, and called in Engliſh *claret*, comes from thence. It is an excellent place for good eating: you have there ortolans, and red partridge, in great abundance. In this province is the town of Perigueux, where they make delicious paſties of red partridge and truffles: Bayonne, from whence come excellent hams. The Gaſcons are the moſt lively people of France, but rather inclined to lying and boaſting; particularly upon the articles of ſenſe and courage; ſo that it is ſaid of a man who boaſts, and is preſumptuous, He is a Gaſcon.

Languedoc.

Languedoc is the moſt ſouthern province of France, and conſequently the warmeſt. It contains a great number of fine towns; among others, Narbonne, famous for its excellent honey; and Nimes, celebrated on account of the ancient Roman amphitheatre, which is ſtill to be ſeen. In this province is alſo ſituated the town of Montpellier, the air of which is ſo pure, and

and the climate ſo fine, that ſick people, even from hence, are often ſent thither for the recovery of their health.

Dauphiné.

Grenoble is the capital town. The King of France's eldeſt ſon, who is always called *Dauphin*, takes his title from this province.

Provence.

Provence is a very fine province, and extremely fertile. It produces the beſt oil, with which it ſupplies other countries. The fields are full of orange, lemon, and olive trees. The capital is called Aix. In this province is, likewiſe, the town of Marſeilles, a large and fine city, and celebrated ſea-port, ſituated upon the Mediterranean: here the king of France's galleys are kept. Galleys are large ſhips with oars; and thoſe who row are people condemned to it, as a puniſhment for ſome crime.

LETTER LXXXIII.

L'Allemagne.

L'ALLEMAGNE eſt un païs d'une vaſte étendue : la partie méridionale, ou vers le ſud, eſt aſſez belle ; mais la partie ſeptentrionale, ou vers le nord, eſt très mauvaiſe et déſerte. Elle eſt partagée en dix parties, qu'on appelle les Dix Cercles de l'Empire. L'Empereur eſt le Chef, mais non pas le Maître de

de l'Empire ; car il y peut faire très peu de choſes, ſans le conſentement des Electeurs, des Princes, et des Villes libres qui forment, ce qu'on appelle la Diette de l'Empire : qui s'aſſemble dans la ville de Ratiſbonne.

Il y a neuf Electeurs, qui ſont,

L'Electeur de { Maïence, Treves, Cologne, Bohême, Baviere, Saxe, Brandebourg, Palatin, Hannovre.

Les Electeurs ſont ceux qui éliſent l'Empereur ; car l'Empire n'eſt pas héréditaire, c'eſt à dire, le fils ne ſuccéde pas au pere ; mais quand un Empereur meurt, ces neuf Electeurs s'aſſemblent et en choiſiſſent un autre. Les Electeurs ſont Souverains chez eux. Ceux de Maïence, de Treves, et de Cologne ſont Eccleſiaſtiques, et Archevêques. L'Electeur de Bohême eſt Roi de Bohême : ſa ville capitale eſt Prague. La capitale de l'Electeur de Baviere, eſt Munich. L'Electeur de Saxe eſt le plus conſidérable de tous les Electeurs, et ſon Electorat le plus beau ; Dreſde ſa capitale eſt une très belle ville. L'Electeur de Brandebourg eſt auſſi Roi de Pruſſe, et il a une grande étendue de païs : la capitale de Brandebourg, eſt Berlin. Les deux villes les plus conſidérables de

de l'Electeur Palatin ſont Manheim et Duſſeldorp. L'Electeur d'Hannovre eſt auſſi Roi d'Angleterre ; la ville capitale d'Hannovre, eſt Hannovre ; miſérable capitale d'un miſérable païs *.

Outre les Electeurs, il y a des Princes ſouverains aſſez conſidérables, comme le Landgrave de Heſſe Caſſel, le Duc de Wirtemberg, &c.

[La ſuite de cette deſcription géographique de l'Allemagne eſt malheureuſement perdue.]

TRANSLATION.

Germany.

GERMANY is a country of vaſt extent: the ſouthern parts are not unpleaſant; the northern exceedingly bad and deſart. It is divided into ten diſtricts, which are called the Ten Circles of the Empire. The Emperor is Head, but not Maſter of the Empire; for he can do but little without the conſent of the Electors, Princes, and Imperial free Towns; which, all together, form what is called the Diet of the Empire, that aſſembles in the town of Ratiſbon.

* Ceci eſt une mépriſe de l'Auteur; le Païs de Hannovre eſt paſſablement bon, aſſez agréable, et fertile.

There

There are nine Electors; which are,

The Elector of
- Mentz,
- Triers,
- Cologne,
- Bohemia,
- Bavaria,
- Saxony,
- Brandenburg,
- Palatine,
- Hanover.

These nine elect the Emperor; for the Empire is not hereditary: that is to say, the son does not succeed his father; but, when an Emperor dies, those nine Electors assemble and choose another. The Electors are sovereign Princes: those of Mentz, Triers, and Cologne, are Ecclesiastics, being Archbishops. The Elector of Bohemia is King of Bohemia; and his capital town Prague. The Elector of Bavaria's capital is Munich. The Elector of Saxony is the most considerable of all the Electors, and his Electorate the finest; Dresden is the capital, and a beautiful town, The Elector of Brandenburg is also King of Prussia, and master of a great extent of country; the capital town of Brandenburg is Berlin. The two most considerable towns belonging to the Elector Palatine are Manheim and Dusseldorp. The Elector of Hanover is also King of England; the capital town of that Electorate is Hanover, a miserable capital of a miserable country *.

* His Lordship is mistaken with regard to the country of Hanover; which is tolerably good, rather pleasant, and not unfruitful.

Besides

Beſides the Electors, there are other ſovereign Princes, and powerful ones, as the Landgrave of Heſſe Caſſel, the Duke of Wirtemberg, &c.

[The reſt of this geographical deſcription of Germany is unfortunately loſt.]

LETTER LXXXIV.

MON CHER ENFANT,

CONTINUONS aujourd'huy ſur le ſujet de l'Eſpagne, et voyons-en quelques particularités qu'il eſt bon que vous n'ignoriez pas.

C'eſt un très grand et très beau pays, peuplé et cultivé à-demi, par les raiſons que je vous ai marquées dans ma derniere.

Elle eſt diviſée en pluſieurs Provinces, qui étoient autrefois des royaumes ſeparés. Valence eſt la plus belle et la plus fertile, et produit des fruits et des vins excellens.

La province d'Andalouſie, eſt célebre pour ſes chevaux, qui ſont les plus beaux et les meilleurs de l'Europe. Elle produit auſſi la meilleure laine, dont nous nous ſervons ici pour faire nos fins draps.

La ville de Gibraltar, qui nous appartient, s'appelloit du tems des Romains *Gades*, et ce petit détroit de mer, que vous voyez dans la carte entre Gibraltar et l'Afrique, s'appelloit *Fretum Gaditanum*. La fable a rendu cette ville fameuſe, parce qu'on prétend que Hercule finit là ſes courſes, et qu'il y érigea deux piliers,

piliers, ſur leſquels il écrivit, qu'on ne pouvoit pas aller plus loin ; *Ne plus ultra* ; ſe croyant au bout du monde.

L'Eſpagne avoit autrefois pluſieurs mines d'or et d'argent, dont les Romains tirerent des ſommes immenſes, mais elles ſont epuiſées depuis long-tems : celles du Perou et du Mexique y ſuppléent abondamment.

Les Eſpagnols ſont fiers et faſtueux en tout. Le roi ſe ſigne toujours, Moi le Roi, *Yo el Rey*, comme s'il n'y avoit pas d'autre roi au monde ; et les enfans du roi s'appellent les *Infantes*, comme s'il n'y avoit pas d'autres enfants au monde. Le conſeil du roi s'appelle *la Junta*. La ville capitale de l'Eſpagne eſt Madrid.

L'Eſpagne étoit autrefois aſſez libre, et il y avoit des aſſemblées des gens les plus conſidérables, qui avoient de grands privileges, à-peu-près comme nos Parlemens. On appelloit ces aſſemblées *les Cortes* ; mais il n'en eſt plus queſtion à-préſent ; et le roi eſt abſolu.

Faites attention à toutes ces choſes, et ſouvenez-vous-en. On ne les apprend pas ordinairement à l'école ; et on ne les ſait que par la lecture et l'uſage du monde, quand on eſt homme. Mais ſi vous voulez vous y appliquer un peu, vous en ſaurez plus au ſortir de l'école, que les autres n'en ſavent à vingt ans. Adieu, travaillez bien. Céſar ne pouvoit pas ſouffrir ſon égal à Rome ; pourquoi en ſouffririez vous à l'école ?

TRANSLATION.

MY DEAR BOY,

LET us now reſume the ſubject upon Spain, and treat of ſome particulars of which it is proper you ſhould be informed.

Spain is a very fine country, and of great extent, not above half peopled, nor above half cultivated; for the reaſons which I mentioned to you in my laſt letter *.

It is divided into ſeveral provinces, which formerly were ſo many diſtinct kingdoms. Valencia, of all of them, is the moſt beautiful and fertile, producing excellent wines, and delicious fruit.

The province of Andaluſia is celebrated for its horſes, the fineſt ſhaped, and the beſt of any in Europe. It likewiſe produces the very beſt wool, which we make uſe of here in manufacturing our ſuperfine cloths.

The town of Gibraltar, which belongs to us, was called in the time of the Romans, *Gades*; and that ſmall ſtreight, which you ſee on the map, between Gibraltar and Africa, was named *Fretum Gaditanum*. Fable has rendered that town famous; for it is pretended that Hercules terminated there his excurſions, and that he erected two pillars, on which he wrote, that there was no going any further; *Ne plus ultra*; thinking himſelf at the end of the world.

* This Letter is wanting.

Spain

Spain had anciently many gold and ſilver mines, out of which the Romans extracted prodigious ſums; but they have been long ſince exhauſted: thoſe of Peru and Mexico compenſate for them abundantly.

The Spaniards are haughty and pompous in every thing. The king always ſigns himſelf, I the King, *Yo el Rey*, as if he were the only king in the world; and the king's children are ſtiled the *Infants*, as if there were no other infants in the world. The king's council is called *Junta*. The capital city of Spain is Madrid.

Spain was formerly a free country. Aſſemblies uſed to be held there of the moſt conſiderable people, who enjoyed great privileges; ſomething like our Parliaments. Thoſe aſſemblies were named *las Cortes*, but they are of little authority at preſent; the king is abſolute.

Give attention to all theſe things, and try to remember them. They are ſeldom learned at ſchool, and are acquired moſtly by reading and converſation, when we are become men; but if you will only apply yourſelf, you will know more of them at your leaving ſchool, than other young gentlemen do at twenty years of age. Farewell, work hard. Cæſar could not bear an equal at Rome; why ſhould you bear an equal at ſchool?

LETTER LXXXV.

ASIE.

L'ASIE étoit la plus grande, et la plus célebre partie de l'ancien monde. Adam, le premier homme, y fut créé, et les premieres grandes monarchies y commencerent, comme celles des Aſſyriens, des Medes, et des Perſes. Les arts et les ſciences y furent auſſi inventées. L'Aſie eſt diviſée à cette heure en ſix grandes parties :

La Turquie,
La Perſe,
L'Empire du Mogol, ou l'Indoſtan,
La Chine,
La Tartarie,
Les Iſles Aſiatiques.

La Turquie en Aſie contient un nombre infini de païs, qui étoient très célebres autrefois, mais qui ne ſont connu à preſent que par les marchandizes qui en viennent. Preſque tous les païs dont vous entendez parler dans la Bible, ſont à cette heure partie de la Turquie ; entre autres la Paleſtine, ou il y a la fameuſe ville de Jeruſalem, le ſiege des anciens rois de Judée : Solomon y batit, par l'ordre de Dieu, le Temple des Juifs. La ville de Jeruſalem fut détruite par Titus, Empereur Romain.

La Perſe, qui fait auſſi une partie de l'Aſie, eſt un très grand Empire ; dont la ville capitale s'appelle Iſpahan. L'Empereur d'aujourdhui eſt Thamas Kouli Kan ; qui de particulier, qu'il étoit, s'eſt élevé à l'Empire par ſon adreſſe et par ſon courage.

L'Empire

L'Empire du Grand Mogol, ou l'Indoſtan, ſe joint à la Perſe ; c'eſt un très vaſte et très riche païs, avec lequel nous faiſons un grand commerce. La ville capitale eſt Agra ; il y a dans cet Empire deux rivieres fameuſes, même dans l'antiquité, ſavoir l'Inde, et le Gange.

La Chine eſt un vaſte Empire, qui fait encore partie de l'Aſie. Elle a deux villes capitales ; l'une au nord, nommée *Pékin*, l'autre au ſud, qui s'appelle *Nankin*. La Tartarie, qui eſt auſſi un païs immenſe, appartient à la Chine : il n'y a pas cent ans que les Tartares firent la conquête de la Chine.

Les iſles Aſiatiques ſont en grand nombre : mais les plus conſidérables ſont celles du Japon, qui ſont très riches.

TRANSLATION.

ASIA.

ASIA was the largeſt and the moſt celebrated part of the ancient world. Adam, the firſt man, was created there ; and in it the firſt great monarchies had their riſe, namely, the Aſſyrians, Medes and Perſians. The Arts and Sciences were alſo invented there. Aſia is at preſent divided into ſix great parts :

Turkey,
Perſia,
The Empire of the Mogul, or Indoſtan,
China,
Tartary,
The Aſiatic Iſlands.

Turkey in Aſia contains an infinite number of countries formerly of great celebrity; but now of note only on account of the merchandize which comes from thence. Almoſt every place mentioned in the Bible makes a part of Turkey; among the reſt Paleſtine, of which the capital is the famous city of Jeruſalem, the ſeat of the ancient kings of Judah; there, by God's command, Solomon built the temple of the Jews. The city of Jeruſalem was deſtroyed by Titus the Roman Emperor.

Perſia is alſo a part of Aſia, and a very great Empire: the capital city is Iſpahan; the preſent Emperor's name, Thamas Kouli Kan: he, from a private ſtation, raiſed himſelf to the Empire by his ſkill and courage.

The Empire of the Great Mogul, otherwiſe called Indoſtan, is contiguous to Perſia. It is a very great, and extremely rich country, with which we carry on a conſiderable trade. The capital city is Agra. Here are alſo two rivers, famous in antiquity: the Indus, and the Ganges.

China, a vaſt Empire, is another part of Aſia: it has two capital towns; one in the northern parts, called Peking; the other towards the ſouth, called Nanking. Tartary, which is an immenſe country, belongs to China. The Tartars conquered China, not an hundred years ago.

The Aſiatic iſlands are very numerous; the moſt conſiderable are thoſe of Japan, which are extremely rich.

LETTER

LETTER LXXXVI.

MON CHER ENFANT,

COMME dans la deſcription que je vous envoïe de l'Italie *, j'ai fait mention du Pape, je crois que vous ſerez bien aiſe de ſavoir, ce que c'eſt que ce Pape. Le Pape donc eſt un vieux fourbe, qui ſe dit le Vicaire de Jeſus Chriſt, c'eſt-à-dire la perſonne qui repreſente Jeſus Chriſt ſur la terre, et qui a le pouvoir de ſauver ou de damner les gens. En vertu de ce prétendu pouvoir, il accorde des Indulgences, c'eſt-à-dire des pardons pour les pechés; ou bien il lance des Excommunications, c'eſt-à-dire qu'il envoïe les gens au Diable. Les Catholiques, autrement appellés les Papiſtes, ſont aſſez fous pour croire tout cela; ils croïent de plus que le Pape eſt infaillible; c'eſt-à-dire, qu'il ne peut pas ſe tromper, et que tout ce qu'il dit eſt vrai, et tout ce qu'il fait, eſt bien. Autre ſottiſe: Le Pape prétend être le premier Prince de la Chrétienté, et prend le pas ſur tous le Rois; mais les Rois Proteſtans ne lui accordent pas cela.

C'eſt le Pape qui fait les Cardinaux; leur nombre eſt de ſoixante et douze: ils ſont au deſſus des Evêques, et des Archevêques. On donne à un Cardinal le titre de *vôtre Eminence*, et au Pape celui de *vôtre Sainteté*. Quand le Pape meurt, les Cardinaux s'aſſemblent, pour en élire un autre; cette aſſemblée s'appelle *le Conclave*. Lorſqu'on eſt préſenté au Pape, on lui baiſe le pied, et non pas la main, comme aux autres

* Cette deſcription ne ſe trouve point.

Princes. Les loix que le Pape fait s'appellent *les Bulles du Pape*. Le palais où le Pape demeure à Rome, s'appelle *le Vatican*, et contient la plus belle bibliotheque du monde.

Le Pape n'eſt réellement que l'Evêque de Rome; mais la folie et la ſuperſtition d'un côté, l'ambition et l'artifice du Clergé, de l'autre, l'ont fait ce qu'il eſt; c'eſt-à-dire un Prince conſidérable, et le Chef de l'Egliſe Catholique.

Nous autres Proteſtans ne ſommes pas aſſez ſimples pour croire toutes ces ſottiſes. Nous croïons, et avec raiſon, qu'il n'y a qu'un Dieu ſeul qui ſoit infaillible, et qui puiſſe nous rendre heureux ou malheureux.

Adieu! Divertiſſez-vous et ſoïez gai; il n'y a rien de tel.

TRANSLATION.

MY DEAR CHILD,

AS, in the deſcription which I ſent you of Italy*, I have mentioned the Pope, I believe you will wiſh to know who that perſon is. The Pope, then, is an old cheat, who calls himſelf the Vicar of Jeſus Chriſt; that is to ſay, the perſon who repreſents Jeſus Chriſt upon earth, and has the power of ſaving people, or of damning them. By virtue of this pretended power he grants Indulgences; that is to ſay, pardons for ſins: or elſe he thunders out Excommunications; this means ſending people to the Devil. The Catholics, otherwiſe called Papiſts, are ſilly enough to be-

* That deſcription is not to be found.

lieve

lieve this. Beſides which, they believe the Pope to be infallible; that is, that he never can miſtake; that whatever he ſays, is true, and whatever he does, is right. Another abſurdity: the Pope pretends to be the greateſt Prince in Chriſtendom; and takes place of all Kings. The Proteſtant Kings, however, do not allow this.

The Pope creates the Cardinals, who are ſeventy-two in number; and higher in rank than Biſhops and Archbiſhops. The title given to a Cardinal, is, Your Eminence; and to the Pope, Your Holineſs. When a Pope dies, the Cardinals aſſemble to elect another; and that aſſembly is called a Conclave. Whenever a perſon is preſented to the Pope, they kiſs his foot, and not his hand, as we do to other Princes. Laws, made by the Pope, are called Bulls. The palace he inhabits, at Rome, is called the Vatican; and contains the fineſt library in the world.

The Pope is, in reality, nothing more than Biſhop of Rome; but, on the one ſide, weakneſs and ſuperſtition, and, on the other, the artifice and ambition of the Clergy, have made him what he is; that is to ſay, a conſiderable Prince, and Head of the Catholic Church.

We Proteſtants are not weak enough to give into all this nonſenſe. We believe, and with reaſon, that God alone is infallible; and that he alone can make people happy or miſerable.

Adieu! Divert yourſelf and be merry; there is nothing like it.

LETTER LXXXVII.

DEAR BOY, Monday.

WHEN I wrote to you laſt, we were in Egypt *. Now, if you pleaſe, we will travel a little to the north-eaſt of Egypt, and viſit the famous city of Jeruſalem, which we read ſo much of both in the Old and the New Teſtament. It is the chief town of Judea, or Paleſtine, a country in the kingdom of Syria; as you will find, if you look into the map of Aſia. It was anciently a very great and conſiderable city; where the Kings of Judea reſided, and where Solomon built the famous Temple of the Jews. It was often taken and plundered by neighbouring Princes; but the Babylonians were the firſt that utterly deſtroyed it. Both the town and the temple were afterwards rebuilt by the Jews, under Eſdras and Zorobabel; but, at laſt, were intirely burnt and ruined by the Roman Emperor Titus. The Emperor Adrian rebuilt it, in the year 132; ſince when it has been taken and plundered by the Saracens, retaken by the Chriſtians; and now, at laſt, belongs to the Turks. It is a very inconſiderable place at preſent, and only famous upon account of what it has been formerly: for Jeſus Chriſt preached the Chriſtian religion there, and was crucified by the Jews upon Mount Calvary. In the eighth century, the Saracens got poſſeſſion of it; and in the eleventh century many Chriſtian Princes in Europe joined, and went with a conſiderable army to take it from the Saracens. This war was called

* That letter is alſo wanting.

the

the Holy war; and, as all thoſe who went to it wore a croſs upon their breaſts; it was called a Croiſado. The ignorance and ſuperſtition of thoſe times made them think it meritorious to take the land, where Jeſus Chriſt lived and died, out of the hands of Infidels; that is, thoſe who did not believe in Chriſt: but it was, in truth, a notorious piece of injuſtice, to go and attack thoſe who did not meddle with them.

Not far from Judea, you will find, in the map, the vaſt country of Arabia; which is divided into three parts: Arabia Deſerta, or the Deſert, ſo called becauſe it is hardly inhabited, and has immenſe deſerts, where you ſee nothing but ſand: Arabia Petræa, or the Stoney: and Arabia Felix, or the Happy; becauſe it is a fine fruitful country, and produces gums and aromatics of all kinds. Hence comes the common ſaying, "All the ſweets of Arabia," when you would ſay that any thing has a very fine ſmell. Arabia Felix has two famous towns; Medina and Mecca; becauſe the famous Impoſtor Mahomet, the great Prophet of the Turks, was born at Medina, and buried at Mecca, where his tomb is now, to which the Turks often go in pilgrimage. Pilgrimage is a journey that people take to any place, on a religious account; and the perſon who takes that journey, is called a Pilgrim.

The Roman Catholics often go Pilgrimages to our Lady of Loretto, in Italy, and ſometimes even to Jeruſalem, in order to pray before a croſs, or the figure of ſome ſaint or other; but theſe are all follies of weak and ignorant people. Adieu.

LETTER LXXXVIII.

DEAR BOY,

IN my laſt letter we travelled no further than Arabia, but now we will go ſtill more eaſtward, and viſit Perſia; which is at preſent a very great and rich country, though it does not now make the ſame figure in the world, that it did in antiquity. It was then the greateſt kingdom in the known world, and the enemy that Greece dreaded the moſt, till it was conquered by Alexander the Great, in the reign of Darius. It had then four famous great cities, Ecbatana, Suſa, Perſepolis, and Babylon. Perſepolis was burned to aſhes, by Alexander the Great, in a drunken fit, at the inſtigation of his miſtreſs, Thais, who prevailed with him to go with a lighted flambeau in his hand, and ſet fire to the town himſelf. The chief town of Perſia at preſent is Iſpahan; and the King of Perſia, is called the Sophy of Perſia, who is now, Thamas Kouli Kan. Perſia produces great quantities of ſilk and cotton; the cotton grows upon ſhrubs, or buſhes, of about three feet high. The Perſian horſes are the beſt in the world, even better than the Arabians. The Perſians have likewiſe great numbers of camels, which are animals much taller and ſtronger than horſes, with great lumps upon the middle of their backs; they can bear vaſt burdens, and can live without drinking. We bring a great many ſilks, and cotton ſtuffs here, from Perſia, and particularly carpets for floors, which are much finer than the Turkey carpets.

carpets. The Perſians are of the Mahometan, that is, the Turkiſh religion; with this difference only, that the Perſians look upon Hali, a diſciple of Mahomet's, as the greateſt Prophet, whereas the Turks hold Mahomet to be the greateſt. The ancient Perſians worſhipped the Sun. The government of Perſia, like all the eaſtern kingdoms, is abſolute and deſpotic; the people are ſlaves; and the kings, tyrants. Adieu.

LETTER LXXXIX.

DEAR BOY,

ON the eaſt of Perſia, you will find in the map, Indoſtan, or the country of the Great Mogul; which is a moſt extenſive, fruitful, and rich country. The two chief towns are, Agra and Delhi; and the the two great rivers are, the Indus and the Ganges. This country, as well as Perſia, produces great quantities of ſilks and cottons: we trade with it very much, and our Eaſt-India Company has a great ſettlement at Fort St. George. There are alſo great mines of diamonds, of which the Mogul takes the beſt for himſelf; and the others are ſold, and moſt of them brought into Europe. There are likewiſe many elephants, whoſe teeth make the ivory that you ſee here. The Sophy of Perſia, Thamas Kouli Kan, has lately conquered this country, and carried off many millions, in jewels and money. The great Empire of China joins on the eaſt to Indoſtan; the two principal towns of which are, Peking in the north, and Nanking in the

the ſouth, as you will ſee in the map. We carry on a great trade with China, at the ſea-port town of Canton, from whence we bring all our tea and china. China was conquered about a hundred years ago by the Tartars, who have ſettled in China, and made it the ſeat of empire. The Chineſe are a very ingenious, polite people. China is reckoned the moſt populous country in the world. Beyond China, to the eaſt, you will find the kingdom of Japan, which is an iſland, or rather a great number of iſlands together which are called Japan: Jedo is the chief town. It produces gold and ſilver, and that fine wood, of which you ſee ſcreens, cabinets, and tea-tables. It alſo produces a fine coloured china, which is called Japan china, to diſtinguiſh it from the Chineſe china. Adieu.

LETTER XC.

NORTH of Perſia, Indoſtan, and China, you will find at the top of the map of Aſia, Tartary; which is a country of prodigious extent. The northern parts of it are extremely barren, and full of deſerts; ſome of the ſouthern parts of it are tolerably good. The people are extremely rude and barbarous, living chiefly upon raw fleſh, and lying generally upon the ground, or at beſt in tents. This vaſt country is divided into ſeveral principalities; but all thoſe Princes are dependent upon one, who is called the Great Cham of Tartary. The commodities that are brought from thence into Europe, are furs,

furs, flax, muſk, manna, rhubarb, and other phyſical plants.

Another part of Aſia, and the only one which we have not yet mentioned, is Turkey in Aſia, which comprehends all thoſe provinces in Aſia that are under the empire of the Great Turk. They are only conſiderable at preſent from their extent; for they are poor, and little inhabited, upon account of the tyranny of the Turkiſh government.

Having done with Aſia for the preſent, we will return to Africa, where hitherto we have only examined Egypt. Africa is, as you know, one of the four quarters of the world; and is divided into nine principal parts, which are, Egypt, Barbary, Biledulgerid, Zaara, Nigritia, Guinea, Nubia, and Ethiopia. The Africans are the moſt ignorant and unpoliſhed people in the world, little better than the lions, tygers, leopards, and other wild beaſts, which that country produces in great numbers.

The moſt ſouthern part of Africa is the Cape of Good Hope, where the Dutch have a ſettlement, and where our ſhips ſtop always, in their way to the Eaſt-Indies. This is in the country of the Hottentots, the moſt ſavage people in the whole world. The Africans that lye near the Mediterranean ſea, ſell their children for ſlaves, to go to the Weſt-Indies; and likewiſe ſell all thoſe priſoners that they take in war. We buy a great many of them to ſell again to advantage in the Weſt-Indies.

LETTER

LETTER XCI.

Bath, June the 28th, 1742.

DEAR BOY,

YOUR promiſes give me great pleaſure; and your performance of them, which I rely upon, will give me ſtill greater. I am ſure you know that breaking of your word is a folly, a diſhonour, and a crime. It is a folly, becauſe nobody will truſt you afterwards; and it is both a diſhonour and a crime, truth being the firſt duty of religion and morality; and whoever has not truth, cannot be ſuppoſed to have any one good quality, and muſt become the deteſtation of God and man. Therefore I expect, from your truth and your honour, that you will do that, which, independently of your promiſe, your own intereſt and ambition ought to incline you to do: that is, to excel in every thing you undertake. When I was of your age, I ſhould have been aſhamed if any boy of that age had learned his book better, or played at any play better than I did; and I would not have reſted a moment till I had got before him. Julius Ceſar, who had a noble thirſt of glory, uſed to ſay, that he would rather be the firſt in a village, than the ſecond in Rome; and he even cried when he ſaw the ſtatue of Alexander the Great, with the reflection of how much more glory Alexander had acquired, at thirty years old, than he at a much more advanced age. Theſe are the ſentiments to make people conſiderable; and thoſe who have them not, will paſs their lives in obſcurity and contempt: whereas thoſe who

who endeavour to excel all, are at leaſt ſure of excelling a great many. The ſure way to excel in any thing, is only to have a cloſe and undiſſipated attention while you are about it; and then you need not be half the time that otherwiſe you muſt be: for long, plodding, puzzling application, is the buſineſs of dullneſs; but good parts attend regularly, and take a thing immediately. Conſider, then, which you would chooſe; to attend diligently while you are learning, and thereby excel all other boys, get a great reputation, and have a great deal more time to play; or elſe not mind your book, let boys even younger than yourſelf get before you, be laughed at by them for a dunce, and have no time to play at all: for, I aſſure you, if you will not learn, you ſhall not play. What is the way, then, to arrive at that perfection, which you promiſe me to aim at? It is, firſt, to do your duty towards God and man; without which, every thing elſe ſignifies nothing: ſecondly, to acquire great knowledge; without which, you will be a very contemptible man, though you may be a very honeſt one: and, laſtly, to be very well bred; without which you will be a very diſagreeable, unpleaſing man, though you ſhould be an honeſt and a learned one.

Remember then theſe three things, and reſolve to excel in them all; for they comprehend whatever is neceſſary and uſeful for this world or the next: and, in proportion as you improve in them, you will enjoy the affection and tenderneſs of Yours.

LETTER

LETTER XCII.

Bath, July the 24th, 1742.

DEAR BOY,

IF you have as much pleaſure in deſerving and receiving praiſe, as I have in giving it you, when you do deſerve it, this letter will be very agreeable to you, for I write it merely to give you your juſt commendations, for your theme, which I received this morning. The diction, in all the three languages, is better than I could have expected: the Engliſh, particularly, is not inelegant; the thoughts are juſt and ſenſible; and the hiſtorical examples with which you illuſtrate them, are apt and pertinent. I ſhowed your performance to ſome men of letters here, and at the ſame time told them your age; at both which, conſidered together, they expreſſed great ſatisfaction, and ſome ſurprize; and ſaid, that if you went on at this rate, but for five or ſix years longer, you would diſtinguiſh yourſelf extremely, and become very conſiderable; but then they added (for I muſt tell you all) that they obſerved many forward boys ſtop ſhort on a ſudden, from giddineſs and inattention, and turn out great blockheads at laſt; I anſwered for you, that this would not happen to you, for that you was thoroughly ſenſible of the uſefulneſs and neceſſity of knowledge; that you knew it could not be acquired without pains and attention; and that you knew too, that the next four or five years were the only time of your life in which you could acquire it. Of this, I muſt confeſs, they doubted a little, and deſired I would remember

remember to ſhow them ſome of your exerciſes a year hence, which I promiſed I would do: ſo, pray take care to advance, leaſt what is ſo much to your honour now, ſhould then prove to your diſgrace. *Non progredi eſt regredi*, is a very true maxim in moſt things, but is particularly true with regard to learning. I am very glad Mr. Maittaire puts you upon making themes, for that will uſe you to think, and your writing them in Engliſh, as well as in Latin and Greek, will improve you in your own language, and teach you both to write and ſpeak it with purity and elegance, which it is moſt abſolutely neceſſary to do; for though indeed the juſtneſs and ſtrength of the thoughts are the moſt material points, and that words are but the dreſs of thoughts, yet, as a very handſome man, or woman, may be diſfigured, and rendered even diſagreeable, by an awkward, ſlovenly, and ragged dreſs, ſo good thoughts may loſe great part of their beauty, if expreſſed in low, improper, and inelegant words. People miſtake very much, who imagine that they muſt of courſe ſpeak their own language well, and that therefore they need not ſtudy it, or attend to it: but you will ſoon find how falſe this way of reaſoning is, if you obſerve the Engliſh ſpoken by almoſt all Engliſh people who have no learning. Moſt women, and all the ordinary people in general, ſpeak in open defiance of all grammar, uſe words that are not Engliſh, and murder thoſe that are; and though indeed they make themſelves underſtood, they do it ſo diſagreeably, that what they ſay ſeldom makes amends for their manner of ſaying it. I have this day received a letter from Mr. Maittaire, in which he gives me a better

better account of you than uſual; which pleaſes me ſo much, that you ſhall be well rewarded for it when I ſee you; that will be before it is very long, ſo you need not write to me any more. Adieu.

As you are now in a way of themes, I ſend you this to exerciſe your thoughts upon againſt I come to town.

Sapere, et fari quæ ſentiat.

It is in an Epiſtle from Horace to Tibullus; if you read the whole Epiſtle, which is a ſhort and an eaſy one, with Mr. Maittaire, you will ſee how thoſe words are introduced; then you will conſider what are the advantages, and the means of acquiring them. If you can illuſtrate them by the examples of ſome who poſſeſſed thoſe talents eminently, it will do well. And if you can find out a ſimile, very applicable to the poſſeſſion, or the want of thoſe talents, it will adorn the compoſition.

LETTER XCIII*.

ENGLAND was originally called Britain, when the Romans, under Julius Cæſar, firſt invaded it: the Romans continued in Britain about four hundred years.

The Romans quitted Britain of themſelves; and then the Scotch, who went by the name of Picts (from

* The reſt of the Letters on this ſubject being now recovered, they are here incorporated. In the former editions only one Letter was printed, which commenced with the reign of King Charles I.

pingere

pingere to paint), becauſe they painted their ſkins, attacked the Britains, and beat them; upon which the Britains called over the Angli, a people of Saxony, to their aſſiſtance againſt the Picts. The Angli came and beat the Picts; but then beat the Britains too, and made themſelves maſters of the kingdom, which from their own name they called Anglia, from whence it was called England.

Theſe Saxons divided England into ſeven kingdoms; which were called the Saxon Heptarchy, from ἑπτα, ſeven, and ἀρχων, chief.

Afterwards the Danes invaded England, and made themſelves maſters of it; but were ſoon driven out again, and the Saxon government reſtored.

The laſt invaſion of England was by the Normans, under William the Conqueror, in 1066; that is, about ſeven hundred years ago.

Though William came in by Conqueſt, he did not pretend to govern abſolutely as a Conqueror, but thought it his ſafeſt way to conform himſelf to the conſtitution of this country. He was a great man.

His ſon, William Rufus, ſo called becauſe he had red hair, ſucceeded him. He was killed accidentally by one of his own people as he was hunting. He died without children, and was ſucceeded by his younger brother, Henry the Firſt.

Henry the Firſt was a great king. As he had no ſons, he was ſucceeded by his nephew Stephen.

Stephen was attacked by the Empreſs Maud, who was daughter to Henry the Firſt, and had conſequently a better right to the crown than Stephen. He agreed to a treaty with her, by which ſhe let him reign for

his life; and he obliged himſelf to ſettle the crown after his death upon her ſon Henry the Second, who in effect ſucceeded him.

Henry the Second was a very great king; he conquered Ireland, and annexed it to the Crown of England. He was ſucceeded by his ſon, Richard the Firſt.

Richard the Firſt was remarkable by nothing but by his playing the fool in a Croiſado to Jeruſalem; a prevailing folly of thoſe times, when the Chriſtians thought to merit Heaven, by taking Jeruſalem from the Turks. He was ſucceeded by John.

King John was oppreſſive and tyrannical; ſo that the people roſe againſt him, and obliged him to give them a charter, confirming all their liberties and privileges: which charter ſubſiſts to this day, and is called Magna Charta. He was ſucceeded by his ſon, Henry the Third.

Henry the Third had a long but troubleſome reign, being in perpetual diſputes with the people and the nobles; ſometimes beating, ſometimes beaten. He was ſucceeded by his ſon, Edward the Firſt.

Edward the Firſt was one of the greateſt kings of England. He conquered the principality of Wales, and annexed it to the Crown of England; ſince which time the eldeſt ſon of the King of England has always been Prince of Wales. He beat the Scotch ſeveral times. Many of our beſt laws were made in his reign. His ſon, Edward the Second, ſucceeded him.

Edward the Second was a wretched, weak creature, and always governed by favourites; ſo that he was depoſed,

depoſed, put into priſon, and ſoon afterwards put to death.

His ſon, Edward the Third, ſucceeded him; and was one of the greateſt kings England ever had. He declared war with France; and with an army of thirty thouſand men, beat the French army of ſixty thouſand men, at the famous battle of Crecy, in Picardy, where above thirty thouſand French were killed. His ſon, who was called the Black Prince, beat the French again at the battle of Poictiers, and took the King of France priſoner. The French had above threeſcore thouſand men; and the Black Prince had but eight thouſand. This King founded the Order of the Garter. His ſon, the Black Prince, died before him, ſo that he was ſucceeded by his grandſon, Richard the Second, ſon to the Black Prince.

This Richard the Second had none of the virtues of his father, or grandfather, but was governed by favourites; was profuſe, neceſſitous, and endeavoured to make himſelf abſolute; ſo that he was depoſed, put into priſon, and ſoon after put to death by Henry the Fourth, who ſucceeded him, and who was the firſt of the Houſe of Lancaſter.

Henry the Fourth was deſcended from Edward the Third, by John of Gaunt, Duke of Lancaſter, and had conſequently no hereditary right to the Crown. He beat both the Scotch and the Welſh. He was a conſiderable man.

Henry the Fifth, his ſon, ſucceeded him; and was, without diſpute, one of the greateſt kings of England; though he promiſed little while he was Prince of

Wales, for he led a diſſolute and riotous life, even robbing ſometimes upon the highway. But, as ſoon as he came to the throne, he left thoſe ſhameful courſes, declared war to France, and entirely routed the French army, ſix times more numerous than his own, at the famous battle of Agincourt, in Picardy. He died before he had completed the conqueſt of France; and was ſucceeded by his ſon, Henry the Sixth, a minor, who was left under the guardianſhip of his uncles, the Dukes of Bedford and Glouceſter.

Henry the Sixth was ſo little like his father, that he ſoon loſt all that his father had got; and, though crowned King of France, at Paris, was driven out of France; and, of all his father's conqueſts, retained only Calais. It was a remarkable accident that gave the firſt turn to the ſucceſſes of the Engliſh, in France. They were beſieging the town of Orleans, when an ordinary girl, called Joanne d'Arques, took it into her head that God had appointed her to drive the Engliſh out of France. Accordingly ſhe attacked, at the head of the French troops, and entirely beat the Engliſh. The French call her, *La Pucelle d'Orleans.* She was afterwards taken by the Engliſh, and ſhamefully burnt for a witch. Henry had not better ſucceſs in England, for being a weak man himſelf, and entirely governed by his wife, he was depoſed by Edward the Fourth, of the Houſe of York, who had the hereditary right to the Crown.

Edward the Fourth did nothing conſiderable, except againſt the Scotch, whom he beat. He intended to have attempted the recovery of France, but was prevented by his death. He left two ſons under age; the

the eldeſt of which was proclaimed King, by the name of Edward the Fifth. But the Duke of Glouceſter, their uncle and guardian, murdered them both, to make way for himſelf to the throne. He was Richard the Third, commonly called Crook-Back Richard, becauſe he was crooked.

Richard the Third was ſo cruel and ſanguinary, that he ſoon became univerſally hated. Henry the Seventh, of the Houſe of Lancaſter, profited of the general hatred of the people to Richard, raiſed an army, and beat Richard, at the battle of Boſworth-field, in Leiceſterſhire, where Richard was killed.

Henry the Seventh was proclaimed King, and ſoon after married the daughter of Edward the Fourth; re-uniting thereby the pretenſions of both the Houſes of York and Lancaſter; or, as they were then called, the White Roſe, and the Red. The white roſe, being the arms of the Houſe of York; and the red roſe, the arms of the Houſe of Lancaſter. Henry the Seventh was a ſullen, cunning, and covetous King, oppreſſing his ſubjects to ſqueeze money out of them; and accordingly died unlamented, and immenſely rich.

Henry the Eighth ſucceeded his father. His reign deſerves your attention; being full of remarkable events, particularly that of the Reformation.

He was as profuſe, as his father was avaricious, and ſoon ſpent in idle ſhow and pleaſures the great ſums his father left him. He was violent and impetuous in all his paſſions, in ſatisfying which he ſtopped at nothing. He had married, in his father's life-time, Catherine, Princeſs of Spain, the widow of his elder brother Prince Arthur; but growing weary of, and

being in love with Anne Boleyn, he was reſolved to be divorced from his wife, in order to marry Anne. The Pope would not conſent to this divorce; at which Henry was ſo incenſed, that he threw off the Pope's authority in England, declared himſelf head of the church, and divorced himſelf. You muſt know that in thoſe days of Popery and ignorance, the Pope pretended to be above all kings, and to depoſe them when he thought proper. He was univerſal head of the church, and diſpoſed of biſhoprics and eccleſiaſtical matters in every country in Europe. To which unreaſonable pretenſions all princes had been fools enough more or leſs to ſubmit. But Henry put an end to thoſe pretenſions in England; and reſolved to retain no part of Popery that was inconſiſtent either with his paſſions, or his intereſt; in conſequence of which, he diſſolved the monaſteries and religious houſes in England, took away their eſtates, kept ſome for himſelf, and diſtributed the reſt among the conſiderable people of this country. This was the beginning of the Reformation in England, and happened about two hundred years ago. As it is neceſſary you ſhould know what the Reformation is, I muſt tell you, that a little more than two hundred years ago, all Europe were Papiſts, till one Martin Luther, a German Auguſtine Monk, began in Germany to reform religion from the errors, abſurdities, and ſuperſtitions of Popery. Many German princes, particularly the Elector of Saxony, embraced his doctrine, and proteſted againſt the church of Rome, from whence they were called Proteſtants. Read the article Luther in your dictionary.

To return to Henry the Eighth; he married ſix wives,

wives, one after another, two of which he beheaded for adultery, and put away two becauſe he did not like them. He was for ſome time governed abſolutely by his firſt miniſter, Cardinal Wolſey; who was at laſt diſgraced, and broke his heart.

He was ſucceeded by his ſon, Edward the Sixth, who was but nine years old; but his guardians being Proteſtants, the Reformation was eſtabliſhed in England. He died at fifteen years old, and was ſucceeded by his half ſiſter, Mary.

Queen Mary was the daughter of Henry the Eighth, by his firſt wife, Catherine of Spain. She was a zealous and cruel Papiſt, impriſoned and burnt the Proteſtants, and did all ſhe could to root out the Reformation in England; but did not reign long enough to do it. She was married to Philip the Second of Spain, but having no children, was ſucceeded by her ſiſter Queen Elizabeth.

The reign of Queen Elizabeth is, without diſpute, the moſt glorious in the Engliſh hiſtory. She eſtabliſhed the Reformation, encouraged trade and manufactures, and carried the nation to a pitch of happineſs and glory it had never ſeen before, and has never ſeen ſince. She defeated the fleet which Philip the Second of Spain ſent to invade England, and which he called the Invincible Armada. She aſſiſted the Dutch, who had revolted from the tyranny of the ſame king's government; and contributed to the eſtabliſhment of the republic of the United Provinces. She was the ſupport of the Proteſtant cauſe in Europe. In her reign we made our firſt ſettlement in America, which was Virginia, ſo called from her, becauſe ſhe

was a virgin, and never married. She beheaded her couſin Mary Queen of Scotland, who was continually forming plots to dethrone her, and uſurp the kingdom. She reigned four-and-forty years, with glory to herſelf, and advantage to her kingdom. Lord Burleigh was her wiſe and honeſt Miniſter during almoſt her whole reign. As ſhe died without children, ſhe was ſucceeded by her neareſt relation, King James the Firſt, the ſon of Mary Queen of Scots who was beheaded.

With King James the Firſt the family of the Stuarts came to the throne, and ſupplied England ſucceſſively with four very bad Kings. King James had no one of the virtues of his predeceſſor Queen Elizabeth, but had all the faults and vices that a man, *or even a king*, can have. He was a moſt notorious coward and lyar, a formal pedant; thinking and calling himſelf wiſe, without being ſo in any degree; wanting always to make himſelf abſolute, without either parts or courage to compaſs it. He was the bubble of his favourites, whom he enriched, and always in neceſſity himſelf. His reign was inglorious and ſhameful, and laid the foundation of all the miſchief that happened under the reign of his ſon and ſucceſſor King Charles the Firſt.

Obſerve, that till King James the Firſt, Scotland had its own Kings, and was independent of England; but he being king of Scotland when Queen Elizabeth died, England and Scotland have from that time been united under the ſame kings.

King Charles the Firſt ſucceeded his father King James the Firſt; and, though he was nothing very extraordinary,

extraordinary, was ſtill much better than his father, having both more ſenſe and more courage. He married a Princeſs of France, daughter to Henry the Great; who, being a zealous Papiſt, and a buſy, meddling woman, had an influence over him, which contributed much to his misfortunes. He had learned from his father to fancy that he had a right to be abſolute; and had the courage, that his father wanted, to try for it. This made him quarrel with Parliaments, and attempt to raiſe money without them; which no King has a right to do: but there was then ſpirit and virtue enough in the nation to oppoſe it. He would likewiſe, by the advice of a hot-headed parſon, (Archbiſhop Laud) eſtabliſh the Common Prayer through the whole kingdom by force, to which the Preſbyterians would not ſubmit. Theſe, and many other violences, raiſed a civil war in the nation, in which he was beaten and taken priſoner. A high Court of Juſtice was erected on purpoſe for his trial, where he was tried and condemned for high treaſon againſt the Conſtitution; and was beheaded publicly, about one hundred years ago, at Whitehall, on the 30th of January. This action is much blamed, but, however, if it had not happened, we had had no liberties left.

After Charles's death, the Parliament governed for a time; but the army ſoon took the power out of their hands; and then Oliver Cromwell, a private gentleman of Huntingdonſhire, and a Colonel in that army, uſurped the government, and called himſelf the Protector. He was a very brave, and a very able man; and carried the honour of England to the higheſt

pitch of glory; making himſelf both feared and reſpected by all the Powers in Europe. He got us the iſland of Jamaica from the Spaniards, and Dunkirk, which Charles the Second ſhamefully ſold afterwards to the French. He died in about ten years after he had uſurped the government, which he left to his ſon Richard, who, being a blockhead, could not keep it; ſo that King Charles the Second was reſtored, by the means of General Monk, who was then at the head of the army.

King Charles the Second, who, during the life of Cromwell, had been wandering about from one country to another, inſtead of profiting by his adverſities, had only collected the vices of all the countries he had been in. He had no religion, or, if any, was a Papiſt; and his brother, the Duke of York, was a declared one. He gave all he had to whores and favourites; and was ſo neceſſitous, that he became a penſioner to France. He lived uneaſily with his people and his Parliament; and was at laſt poiſoned. As he died without children, he was ſucceeded by his brother, the Duke of York, then

King James the Second; who was of a ſour, cruel, and tyrannical diſpoſition, and a zealous Papiſt. He reſolved at once to be above the laws, make himſelf abſolute, and eſtabliſh Popery; upon which the nation, very wiſely and juſtly, turned him out, before he had reigned quite four years; and called the Prince of Orange from Holland, who had married King James's eldeſt daughter, Mary.

The Prince and Princeſs of Orange were then declared, by Parliament, King and Queen of England,

by

by the title of King William the IIId and Queen Mary; and this is called the Revolution.

Queen Mary was an excellent Princeſs; but ſhe died ſeven years before King William, without children. King William was a brave and warlike King: he would have been glad of more power than he ought to have; but his Parliaments kept him within due bounds, againſt his will. To this Revolution we again owe our liberties. King William, dying without children, was ſucceeded by Queen Ann, the ſecond daughter of King James the ſecond.

The reign of Queen Ann was a glorious one, by the ſucceſs of her arms againſt France, under the Duke of Marlborough. As ſhe died without children, the family of the Stuarts ended in her; and the crown went to the Houſe of Hanover, as the next Proteſtant family: ſo that ſhe was ſucceeded by King George the Firſt, father of the preſent King.

LETTER XCIV.

SIR, Saturday.

THE fame of your erudition, and other ſhining qualifications, having reached to Lord Orrery, he deſired me, that you might dine with him and his ſon, Lord Boyle, next Sunday; which I told him you ſhould. By this time, I ſuppoſe, you have heard from him; but if you have not, you muſt however go there between two and three to-morrow, and ſay, that you come to wait upon Lord Boyle, according

to his Lordſhip's orders, of which I informed you. As this will deprive me of the honour and pleaſure of your company at dinner to-morrow, I will hope for it at breakfaſt, and ſhall take care to have your chocolate ready.

Though I need not tell one of your age, experience, and knowledge of the world, how neceſſary good-breeding is, to recommend one to mankind; yet, as your various occupations of Greek and cricket, Latin and pitch-farthing, may poſſibly divert your attention from this object, I take the liberty of reminding you of it, and deſiring you to be very well-bred at Lord Orrery's. It is good-breeding alone that can prepoſſeſs people in your favour at firſt ſight: more time being neceſſary to diſcover greater talents. This good-breeding, you know, does not conſiſt in low bows and formal ceremony; but in an eaſy, civil, and reſpectful behaviour. You will therefore take care to anſwer with complaiſance, when you are ſpoken to; to place yourſelf at the lower end of the table, unleſs bid to go higher; to drink firſt to the Lady of the houſe, and next to the Maſter; not to eat awkwardly or dirtily; not to ſit when others ſtand: and to do all this with an air of complaiſance, and not with a grave, ſour look, as if you did it all unwillingly. I do not mean a ſilly, inſipid ſmile, that fools have when they would be civil; but an air of ſenſible good-humour. I hardly know any thing ſo difficult to attain, or ſo neceſſary to poſſeſs, as perfect good-breeding; which is equally inconſiſtent with a ſtiff formality, an impertinent forwardneſs, and an awkward

awkward baſhfulneſs. A little ceremony is often neceſſary; a certain degree of firmneſs is abſolutely ſo; and an outward modeſty is extremely becoming: the knowledge of the world, and your own obſervations, muſt, and alone can, tell you the proper quantities of each.

Mr. Fitzgerald was with me yeſterday, and commended you much: go on to deſerve commendations, and you will certainly meet with them. Adieu!

LETTER XCV.

DEAR BOY, Tueſday.

GOOD-breeding is ſo important an article in life, and ſo abſolutely neceſſary for you, if you would pleaſe, and be well received in the world, that I muſt give you another lecture upon it, and poſſibly this will not be the laſt neither.

I only mentioned, in my laſt, the general rules of common civility, which whoever does not obſerve, will paſs for a bear, and be as unwelcome as one, in company; and there is hardly any body brutal enough not to anſwer when they are ſpoke to, or not to ſay, Sir, My Lord, or, Madam, according to the rank of the people they ſpeak to. But it is not enough not to be rude; you ſhould be extremely civil, and diſtinguiſhed for your good-breeding. The firſt principle of this good-breeding is never to ſay any thing that you think can be diſagreeable to any body in company; but, on the contrary, you ſhould endeavour to ſay what will be

agreeable to them; and that in an eaſy and natural manner, without ſeeming to ſtudy for compliments. There is likewiſe ſuch a thing as a civil look, and a rude look; and you ſhould look civil, as well as be ſo; for if, while you are ſaying a civil thing, you look gruff and ſurly, as moſt Engliſh bumpkins do, nobody will be obliged to you for a civility that ſeemed to come ſo unwillingly. If you have occaſion to contradict any body, or to ſet them right from a miſtake, it would be very brutal to ſay, *That is not ſo*; *I know better*; or, *you are out*; but you ſhould ſay, with a civil look, *I beg your pardon, I believe you miſtake*; or, *If I may take the liberty of contradicting you, I believe it is ſo and ſo*; for, though you may know a thing better than other people, yet it is very ſhocking to tell them ſo directly, without ſomething to ſoften it: but remember particularly, that whatever you ſay or do, with ever ſo civil an intention, a great deal conſiſts in the manner and the look, which muſt be genteel, eaſy, and natural, and is eaſier to be felt than deſcribed.

Civility is particularly due to all women; and remember, that no provocation whatſoever can juſtify any man in not being civil to every woman; and the greateſt man in England would juſtly be reckoned a brute, if he were not civil to the meaneſt woman. It is due to their ſex, and is the only protection they have againſt the ſuperior ſtrength of ours; nay, even a little flattery is allowable with women; and a man may, without any meanneſs, tell a woman that ſhe is either handſomer or wiſer than ſhe is. I repeat it again to you, obſerve the French people, and mind how eaſily

ſily and naturally civil their addreſs is, and how agreeably they inſinuate little civilities in their converſation. They think it ſo eſſential, that they call an honeſt man and a civil man by the ſame name, of *honnête homme*; and the Romans called civility *humanitas*, as thinking it inſeparable from humanity. As nobody can inſtruct you in good-breeding better than your Mama, be ſure you mind all ſhe ſays to you upon that ſubject, and depend upon it, that your reputation and ſucceſs in the world will, in a great meaſure, depend upon the degree of good-breeding you are maſter of. You cannot begin too early to take that turn, in order to make it natural and habitual to you; which it is to very few Engliſhmen, who, neglecting it while they are young, find out too late, when they are old, how neceſſary it is, and then cannot get it right. There is hardly a French Cook that is not better bred than moſt Engliſhmen of quality, and that cannot preſent himſelf with more eaſe, and a better addreſs, in any mixed company. Remember to practiſe all this, and then, with the learning which I hope you will have, you may arrive at what I reckon almoſt the perfection of human nature, Engliſh knowledge with French good-breeding. Adieu!

LETTER XCVI.

DEAR BOY, Friday Morning.

I Am very well pleaſed with the ſubſtance of your letter; and as for the inaccuracies with regard to ſtyle and grammar, you could have corrected them

all yourſelf, if you had taken time. I return it to you here corrected, and deſire that you will attend to the difference, which is the way to avoid the ſame faults for the future.

I would have your letter, next Thurſday, be in Engliſh, and let it be written as accurately as you are able; I mean with reſpect to the language, grammar, and ſtops; for, as to the matter of it, the leſs trouble you give yourſelf, the better it will be. Letters ſhould be eaſy and natural, and convey to the perſons to whom we ſend them, juſt what we would ſay to thoſe perſons, if we were with them. You may as well write it on the Wedneſday, at your leiſure, and leave it to be given to my man, when he comes for it on Thurſday.

Monſieur Coudert will go to you three times a week; Tueſdays and Saturdays, at three of the clock, and Thurſdays at five. He will read Modern Hiſtory with you; and, at the ſame time, inſtruct you in Geography and Chronology; without both which, the knowledge of Hiſtory is very imperfect, and almoſt uſeleſs. I beg, therefore, that you will give great attention to them; they will be of the utmoſt uſe to you.

As I know you do not love to ſtay long in the ſame place, I flatter myſelf, that you will take care not to remain long in that you have got, in the middle of the third form: it is in your own power to be ſoon out of it, if you pleaſe; and I hope the love of variety will tempt you.

Pray be very attentive and obedient to Mr. Fitzgerald: I am particularly obliged to him for undertaking

taking the care of you; and if you are diligent, and mind your buſineſs when with him, you will riſe very faſt in the ſchool. Every remove (you know) is to be attended by a reward from me, beſides the credit you will gain for yourſelf; which, to ſo great a ſoul as yours, I preſume, is a ſtronger inducement than any other reward can be; but, however, you ſhall have one. I know very well you will not be eaſy till you are got above Maſter Onſlow; but, as he learns very well, I fear you will never be able to do it, at leaſt not without taking more pains than, I believe, you will care to take; but, ſhould that ever happen, there ſhall be a very conſiderable reward for you, beſides fame.

Let me know, in your next, what books you read in your place at ſchool, and what you do with Mr. Fitzgerald. Adieu.

LETTER XCVII.

Cheltenham, June the 25th, 1743.

DEAR BOY,

THIS morning I received your letter of the 23d of June, and not of July, as you had dated it. I am very glad you have had that troubleſome tooth drawn; you will now, I dare ſay, be perfectly eaſy, and have no more interruptions, I hope, from ſchool. I ſend you back your theme, the ſenſe of which I am very well ſatisfied with; I have corrected the Engliſh of it, which corrections I deſire you will obſerve and remember

remember. Though propriety and accuracy are commendable in every language, they are particularly neceſſary in one's own; and diſtinguiſh people of faſhion and education from the illiterate vulgar. Thoſe who ſpeak and write a language with purity and elegance, have a great advantage over even thoſe who are free from faults, but have yet no beauty nor happineſs of ſtyle and expreſſion. Cicero ſays, very truly, that it is a great ornament and advantage to excel other men in that particular quality, in which men excel beaſts, Speech. Direct your next to me here, and after that to Bath. Adieu! and, in proportion as you deſerve it, I ſhall always be, Your's.

LETTER XCVIII.

Bath, July the 16th, 1743.

DEAR BOY,

I RECEIVED, this morning, your letter and theme, both which were ſo much better written than the former, that I almoſt read them at ſight. It is therefore plain that you could do better than you did, and I am ſure you can do better ſtill, and deſire that you will be pleaſed to do ſo. I ſend you back your letter for the ſake of two groſs faults in orthography, which I have corrected, and which it is fit you ſhould obſerve. Thoſe things which all people can do well if they pleaſe, it is a ſhame to do ill. As for example; writing and ſpelling well, only require care and attention. There are other things which people are not obliged

obliged to do at all; but if they do them at all, are obliged to do them well, or they make themſelves very ridiculous by attempting them. As for inſtance; dancing, muſic, painting; which a man is not obliged to know at all; but then he is obliged by common ſenſe, not to do them at all, unleſs he does them well. I am very glad to hear that you have increaſed your fortune, by the acquiſition of two ſilver pence. In that article (in ſpite of the old proverb) I recommend to you, to be *penny wiſe*, and to take a great deal of pains to get more. Money ſo got brings along with it, what ſeldom accompanies money, honour. As you are now got into ſenſe verſes, remember, that it is not ſufficient to put a little common ſenſe into hexameters and pentameters; that alone does not conſtitute poetry: but obſerve, and endeavour to imitate, the poetical diction, the epithets, and the images of the poets; for though the Latin maxim is a true one, *Naſcitur poeta, fit orator*; that relates only to the genius, the fire, and the invention of the poet, which is certainly never to be acquired, but muſt be born with him. But the mechanical parts of poetry, ſuch as the diction, the numbers, and the harmony, they are to be acquired by care. Many words, that are very properly uſed in proſe, are much below the dignity of verſe. Frequent epithets would be very improper and affected in proſe, but are almoſt neceſſary in verſe. Thus you will obſerve, that Ovid, the poet you now read, adds an epithet to almoſt every ſubſtantive; which epithet is to point out ſome particular circumſtance or peculiarity of the ſubſtantive. Virgil com-

monly gives the epithet of *Pius* to his Hero Æneas, upon account of his remarkable piety, both to his father Anchiſes, and to the gods; but then, when he repreſents him fighting, or making love, he judiciouſly changes the epithet, and calls him *Dux Æneas*, a more proper epithet in thoſe ſituations. Ovid, in his epiſtle from Penelope to Ulyſſes, makes her give him the epithet of *lentus*, becauſe he was ſo long a coming home,

Hanc tua Penelope lento *tibi mittit Ulyſſi.*

When you read the Poets attend to all theſe things, as well as merely to the literal conſtruction of the language, or the feet of the verſe.

I hope you take pains with Mr. Fitzgerald, and improve much in Greek, for that, I am ſure, is in your power. I will give you Horace's advice upon that ſubject.

——— ——— *Vos exemplaria Græca*
Nocturnâ verſate manu, verſate diurnâ.

Every body knows Latin, but few people know Greek well; ſo that you will diſtinguiſh yourſelf much more by Greek, than you can by Latin: and, conſidering how long you have learned it, you ought to know it as well.

If you would have me bring you any thing from hence, let me know what, and you ſhall have it; provided that, at my return, I hear an equally good account of you from Dr. Nichols, Mr. Fitzgerald, and Monſieur Coudert. Adieu.

LETTER XCIX.

Bath, Auguſt the 8th, 1743.

DEAR BOY,

I AM very ſorry to hear from London that you have got a raſh, which I ſuppoſe proceeds from an immenſe quantity of bad fruit you have eaten; however, it is well for you that the diſtemper diſcharges itſelf in this way, and you will be the better for it afterwards. But pray let all fruit, for ſome time, be forbidden fruit to you; and let no Weſtminſter Eve, with either ſtall or baſket, tempt you to taſte. Health, in my mind, deſerves more attention than life; and yet one would think that few people knew the value of it, by their way of living. Fruit is yet the only irregularity your age expoſes you to; and you ſee the conſequences of it; but they are not to compare to the ill conſequences which attend the irregularities of manhood. Wine and women give incurable diſtempers. Fevers, the gout, the ſtone, the pox, are the neceſſary conſequences of debauchery: and can rational creatures then wilfully bring ſuch misfortunes upon themſelves? I am ſure you never will. *Mens ſana in corpore ſano*, is the trueſt deſcription I know of human happineſs; I think you have them both at preſent; take care to keep them: it is in your power to do it.

If I ſhould not be in town before the ſilly breaking up for Bartholomew-tide, I would have you then go as uſual to Mr. Maittaire, to amuſe yourſelf with Greek. I have wrote to him about it; and I expect a much better account of you from him this breaking up, than I had

had the laſt. Do not write to me after next Thurſday, for I leave this place next Saturday. You need not ſend me any theme, ſince you have not been well, and I will be ſatisfied with hearing of your recovery; but you may get the two themes I ſent you ready againſt I come to town. You will obſerve, they are direct contrary ſubjects, and I ſhall be glad to know, what you can urge on each ſide of the queſtion. *Magnis tamen excidit auſis*, is what Ovid ſays of Phaëton, to excuſe his attempting what he could not perform; and implies, that there is ſome degree of merit in attempting great things, even though one fails. The other, *Aut nunquam tentes aut perfice*, recommends prudence in all we undertake, and to attempt nothing that we are not ſure to be able to go through with. Adieu.

LETTER C.

Dublin, January the 25th, 1745.

DEAR BOY,

AS there are now four mails due from England, one of which, at leaſt, will, I ſuppoſe, bring me a letter from you, I take this opportunity of acknowledging it before-hand, that you may not accuſe me (as you once or twice have done) of negligence. I am very glad to find, by your letter which I am to receive, that you are determined to apply yourſelf ſeriouſly to your buſineſs; to attend to what you learn, in order to learn it well; and to reflect and reaſon upon what you have learned, that your learning may

may be of uſe to you. Theſe are very good reſolutions, and I applaud you mightily for them. Now for your laſt letter, which I have received—You rebuke me very ſeverely for not knowing, or at leaſt not remembering, that you have been ſome time in the fifth form. Here, I confeſs, I am at a loſs what to ſay for myſelf; for, on the one hand, I own it is not probable that you would not, at the time, have communicated an event of that importance to me; and, on the other hand, it is not likely, that, if you had informed me of it, I could have forgotten it. You ſay that it happened ſix months ago; in which, with all due ſubmiſſion to you, I apprehend you are miſtaken, becauſe that muſt have been before I left England, which I am ſure it was not; and it does not appear, in any of your original manuſcripts, that it happened ſince. May not this poſſibly proceed from the oſcitancy of the writer? To this oſcitancy of the librarians, we owe ſo many miſtakes, hiatus's, lacunæ, *&c.* in the ancient manuſcripts. It may here be neceſſary to explain to you the meaning of the *Oſcitantes librarii*; which, I believe, you will eaſily take. Theſe perſons (before printing was invented) tranſcribed the works of authors, ſometimes for their own profit, but oftener (as they were generally ſlaves) for the profit of their maſters. In the firſt caſe, diſpatch, more than accuracy, was their object; for the faſter they wrote the more they got; in the latter caſe (obſerve this) as it was a taſk impoſed on them, which they did not dare to refuſe, they were *idle, careleſs, and incorrect, not giving themſelves the trouble to read over what they had written.*

The

The celebrated Atticus kept a great number of theſe tranſcribing ſlaves, and got great ſums of money by their labours.

But, to return now to your fifth form, from whence I have ſtrayed, it may be, too long; Pray what do you do in that country? Be ſo kind as to give me a deſcription of it. What Latin and Greek books do you read there? Are your exerciſes, exerciſes of invention? or do you ſtill put the bad Engliſh of the Pſalms into bad Latin, and only change the ſhape of Latin verſe, from long to ſhort, and from ſhort to long? People do not improve, ſingly, by travelling, but by the obſervations they make, and by keeping good company where they do travel. So, I hope, in your travels through the fifth form, you keep company with Horace and Cicero, among the Romans; and Homer and Xenophon, among the Greeks; and that you are got out of the worſt company in the world, the Greek epigrams. Martial has wit, and is worth your looking into ſometimes; but I recommend the Greek epigrams to your ſupreme contempt. Good night to you.

LETTER CI.

Hague, April the 16th, N. S. 1745.

DEAR BOY,

GIVE the incloſed to Monſieur Coudert; 'tis in anſwer to one I received from him lately, in which he commends you, and conſequently pleaſes me.

me. If your praiſes give me ſo much pleaſure, how much more muſt they give you, when they come round to you, and are conſequently untainted with flattery! To be commended by thoſe, who themſelves deſerve to be commended, and for things commendable in themſelves, is in my mind the greateſt pleaſure any body can feel. Tacitus expreſſes it with great ſtrength, in three words, when he relates that Germanicus uſed to go about his camp in diſguiſe, to hear what his ſoldiers and officers ſaid of him, and overhearing them always ſpeak well of him, adds, *Fruitur famâ ſui: He enjoys his own reputation.* No man deſerves reputation, who does not deſire it, and whoever deſires it, may be ſure, to a certain degree, to deſerve it, and to have it. Do you therefore win it, and wear it; I can aſſure you no man is well-dreſſed who does not wear it: he had better be in rags.

Next to character, which is founded upon ſolid merit, the moſt pleaſing thing to one's ſelf, is to pleaſe; and that depends upon the manner of exerting thoſe good qualities that form the character. Here the Graces are to be called in, to accompany and adorn every word and action; the look, the tone of voice, the manner of ſpeaking, the geſtures, muſt all conſpire to form that *Je ne ſçay quoy*, that every body feels, though nobody can exactly deſcribe. The beſt way of acquiring it, I believe, is to obſerve by what particular circumſtance each perſon pleaſes you the beſt, and to imitate that perſon in that particular; for what pleaſes you, will probably pleaſe another.

Monſieur Dunoyers will come to you this breaking-up, not ſo much to teach you to dance, as to walk, ſtand,

ſtand, and ſit well. They are not ſuch trifles, as they are commonly thought, and people are more influenced by them than they imagine; therefore pray mind them, and let genteel and graceful motions and attitudes become habitual to you. Adieu! I ſhall ſee you before it is very long.

LETTER CII.

DEAR BOY, April the 30th, N. S. 1745.

YOU rebuke me very juſtly for my miſtake between Juno and Venus, and I am very glad to be corrected by you. It is Juno's ſpeech to Eolus, in the firſt book of Virgil, that I meant, and if I ſaid Venus's, I ſaid very wrong. What led me into the error at the time, might poſſibly be, that in that ſpeech (if I remember right) Juno aſſumes a little of Venus's character, and offers to procure for Æolus, by way of bribe.

Your Eaſter breaking-up is, by good luck, but ſhort, and I hope I ſhall ſee you in England before your Whitſuntide idleneſs; though I flatter myſelf you will not make it a time of idleneſs, at leaſt I will do my endeavours to prevent it.

I am ſure you are now old enough, and I hope and believe that you are wiſe enough, to be ſenſible of the great advantages you will receive for the reſt of your life, from application in the beginning of it. If you have regard for your character, if you would be loved and eſteemed hereafter, this is your time, and your only

only time, to get the materials together, and to lay the foundation of your future reputation; the ſuperſtructure will be eaſily finiſhed afterwards. One year's application now, is worth ten to you hereafter; therefore pray take pains now, in order to have pleaſure afterwards; and mind always what you are about, be it what it will; it is ſo much time ſaved. Beſides, there is no one ſurer ſign in the world of a little frivolous mind, than to be thinking of one thing while one is doing another; for whatever is worth doing, is worth thinking of while one is doing it. Whenever you find any body incapable of attention to the ſame object for a quarter of an hour together, and eaſily diverted from it by ſome trifle; you may depend upon it that perſon is frivolous, and incapable of any thing great. Let nothing *deturn* you from the thing you are about, unleſs it be of much greater conſequence than that thing.

You will be thirteen by that time I ſhall ſee you; and, conſidering the care I have taken of you, you ought to be at thirteen what other boys are at ſixteen; ſo that I expect to find you about ſixteen at my return. Good night to you.

LETTER CIII.

Dublin Caſtle, November the 12th, 1745.

DEAR BOY,

I HAVE received your two letters, of the 26th October and 2d November, both which were pretty correct; excepting that you make uſe of the

the word diſaffection, to expreſs want of affection; in which ſenſe it is ſeldom or never uſed, but with regard to the Government. People who are againſt the Government, are ſaid to be diſaffected; but one never ſays, ſuch a perſon is diſaffected to his father, his mother, &c. though in truth it would be as proper; but uſage alone decides of language; and that uſage, as I have obſerved before, is the uſage of people of faſhion and letters. The common people, in every country, ſpeak their own language very ill; the people of faſhion (as they are called) ſpeak it better, but not always correctly, becauſe they are not always people of letters. Thoſe who ſpeak their own language the moſt accurately, are thoſe who have learning, and are at the ſame time in the polite world; at leaſt their language will be reckoned the ſtandard of the language of that country. The grammatical rules of moſt languages are pretty nearly the ſame, and your Latin grammar will teach you to ſpeak Engliſh grammatically. But every language has its particular idioms and peculiarities, which are not to be accounted for, but, being eſtabliſhed by uſage, muſt be ſubmitted to; as for inſtance, *How do you do?* is abſolute nonſenſe, and has no meaning at all; but is uſed by every body, for *What is the ſtate of your health?* There are a thouſand expreſſions of this kind in every language, which, though infinitely abſurd, yet being univerſally received, it would be ſtill more abſurd not to make uſe of them. I had a letter by laſt poſt from Mr. Maittaire, in which he tells me, that your Greek grammar goes pretty well, but that you

you do not retain Greek words; without which your Greek rules will be of very little uſe. This is not want of memory, I am ſure, but want of attention; for all people remember whatever they attend to. They ſay that "Great wits have ſhort memories;" but I ſay, that only fools have ſhort ones; becauſe they are incapable of attention, at leaſt to any thing that deſerves it, and then they complain of want of memory.

It is aſtoniſhing to me that you have not an ambition to excel in every thing you do; which, by attention to each thing, and to no other at that time, you might eaſily bring about. Can any thing be more flattering than to be acknowledged to excel in whatever one attempts? And can idleneſs and diſſipation afford any pleaſure equal to that? *Qui nil molitur inept*è, was ſaid of Homer; and is the beſt thing that can be ſaid of any body. Were I in your place, I proteſt I ſhould be melancholy and mortified, if I did not both conſtrue Homer, and play at pitch, better than any boy of my own age, and in my own form. I like the epigram you ſent me laſt very well, and would have you in every letter tranſcribe ten or a dozen lines out of ſome good author; I leave the choice of the ſubject, and of the language, to you. What I mean by it is, to make you retain ſo many ſhining paſſages of different authors, which writing them is the likelieſt way of doing, provided you will but attend to them while you write them. Adieu! Work hard, or you will paſs your time very ill at my return.

LETTER CIV.

Dublin Caſtle, November the 19th, 1745.

DEAR BOY,

I HAVE received your laſt Saturday's performance, with which I am very well ſatisfied. I know or have heard of no Mr. St. Maurice here; and young Pain, whom I have made an Enſign, was here upon the ſpot, as were every one of thoſe I have named in theſe new levies.

Now that the Chriſtmas breaking-up draws near, I have ordered Mr. Deſnoyers to go to you, during that time, to teach you to dance. I deſire you will particularly attend to the graceful motion of your arms; which, with the manner of putting on your hat, and giving your hand, is all that a gentleman need attend to. Dancing is in itſelf a very trifling, ſilly thing; but it is one of thoſe eſtabliſhed follies to which people of ſenſe are ſometimes obliged to conform; and then they ſhould be able to do it well. And, though I would not have you a dancer, yet, when you do dance, I would have you dance well, as I would have you do every thing, you do, well. There is no one thing ſo trifling, but which (if it is to be done at all) ought to be done well; and I have often told you, that I wiſhed you even played at pitch, and cricket, better than any boy at Weſtminſter. For inſtance; dreſs is a very fooliſh thing; and yet it is a very fooliſh thing for a man not to be well-dreſſed, according to his rank and way of life; and it is ſo far from being a diſparagement to any man's underſtanding,

ing, that it is rather a proof of it, to be as well dreſſed as thoſe whom he lives with: the difference in this caſe, between a man of ſenſe and a fop, is, that the fop values himſelf upon his dreſs; and the man of ſenſe laughs at it, at the ſame time that he knows he muſt not neglect it. There are a thouſand fooliſh cuſtoms of this kind, which, not being criminal, muſt be complied with, and even chearfully, by men of ſenſe. Diogenes the Cynic was a wiſe man for deſpiſing them; but a fool for ſhowing it. Be wiſer than other people, if you can; but do not tell them ſo.

It is a very fortunate thing for Sir Charles Hotham, to have fallen into the hands of one of your age, experience, and knowledge of the world: I am perſuaded you will take infinite care of him. Good night.

LETTER CV.

Dublin Caſtle, February the 8th, 1746.

SIR,

I HAVE been honoured with two letters from you, ſince I troubled you with my laſt; and I have likewiſe received a letter from Mr. Morel, containing a ſhort, but beautiful manuſcript, ſaid to be yours; but, I confeſs, I can hardly believe it, becauſe it is ſo very different from your common writing; and I will not ſuppoſe that you do not always write as well as you can; for to do any thing ill that one can do well, is a degree of negligence of which I can never ſuſpect you. I always applauded your laudable ambition of

excelling in every thing you attempted; and therefore make no doubt but that you will, in a little time, be able to write full as well as the perſon (whoever he was) that wrote that manuſcript, which is ſaid to be yours. People like you have a contempt for mediocrity, and are not ſatisfied with eſcaping cenſure; they aim at praiſe, and, by deſiring, ſeldom fail deſerving and acquiring it.

You propoſe, I find, Demoſthenes for your model; and you have choſen very well: but remember the pains he took to be what he was. He ſpoke near the ſea, in ſtorms, both to uſe himſelf to ſpeak loud, and not to be diſturbed by the noiſe and tumult of public aſſemblies; he put ſtones in his mouth, to help his elocution, which naturally was not advantageous: from which facts I conclude, that whenever he ſpoke, he opened both his lips and his teeth; and that he articulated every word and every ſyllable diſtinctly, and full loud enough to be heard the whole length of my library.

As he took ſo much pains for the graces of oratory only, I conclude he took ſtill more for the more ſolid parts of it. I am apt to think he applied himſelf extremely, to the propriety, the purity, and the elegancy of his language; to the diſtribution of the parts of his oration; to the force of his arguments; to the ſtrength of his proofs; and to the paſſions, as well as the judgments of his audience. I fancy he began with an *exordium*, to gain the good opinion and the affections of his audience; that afterwards he ſtated the point in queſtion, briefly, but clearly; that he then brought his proofs, afterwards his arguments;

ments; and that he concluded with a *peroratio*, in which he recapitulated the whole ſuccinctly, enforced the ſtrong parts, and artfully ſlipped over the weak ones; and at laſt made his ſtrong puſh at the paſſions of his hearers. Wherever you would perſuade or prevail, addreſs yourſelf to the paſſions; it is by them that mankind is to be taken. Cæſar bade his ſoldiers, at the battle of Pharſalia, aim at the faces of Pompey's men; they did ſo, and prevailed. I bid you ſtrike at the paſſions; and if you do, you too will prevail. If you can once engage people's pride, love, pity, ambition (or whichever is their prevailing paſſion) on your ſide, you need not fear what their reaſon can do againſt you.

I am, with the greateſt reſpect,

Your, &c.

LETTER CVI.

Dublin, February the 18th, 1746.

DEAR BOY,

I Received your letter, of the 11th, with great pleaſure, it being well written in every ſenſe. I am glad to find that you begin to taſte Horace; the more you read him the better you will like him. His Art of Poetry is, in my mind, his maſter-piece; and the rules he there lays down, are applicable to almoſt every part of life. To avoid extremes, to obſerve propriety, to conſult one's own ſtrength, and to be conſiſtent from beginning to end, are precepts as uſeful for the man as for the poet. When you read it,

have this obſervation in your mind, and you will find it holds true throughout. You are extremely welcome to my Tacitus, provided you make a right uſe of it; that is, provided you read it; but I doubt it is a little too difficult for you yet. He wrote in the time of Trajan, when the Latin language had greatly degenerated from the purity of the Auguſtan age. Beſides, he has a peculiar conciſeneſs of ſtyle, that often renders him obſcure. But he knew, and deſcribes mankind perfectly well; and that is the great and uſeful knowledge. You cannot apply yourſelf too ſoon, nor too carefully to it. The more you know men, the leſs you will truſt them. Young people have commonly an unguarded openneſs and frankneſs; they contract friendſhips eaſily, are credulous to profeſſions, and are always the dupes of them. If you would have your ſecret kept, keep it to yourſelf: and, as it is very poſſible that your friend may one day or other become your enemy, take care not to put yourſelf in his power, while he is your friend. The ſame arts and tricks that boys will now try upon you, for balls, bats, and halfpence, men will make uſe of with you when you are a man, for other purpoſes.

Your French epigram is a pretty one. I ſend you another in return, which was made upon a very inſignificant, obſcure fellow, who left a ſum of money in his will, for an epitaph to be made upon him.

Colas eſt mort de maladie,
Tu veux que j'en pleure le ſort;
Que diable veux-tu que j'en diſe?
Colas vivoit! Colas eſt mort!

It

It expoſes perfectly well the ſilly vanity of a fellow, who, though he had never done any thing to be ſpoken of in his life-time, wanted to have ſomething ſaid of him after his death. I will give you, into the bargain, a very good Engliſh epitaph, upon a virtuous and beautiful young lady:

Underneath this ſtone doth lie,
As much virtue as could die;
Which, when alive, did vigour give,
To as much beauty as could live.

Adieu! Work hard; for your day of trial draws near.

LETTER CVII.

Dublin, February the 26th, 1746.

Sunt quibus in Satirâ videar nimis acer.

I FIND, Sir, you are one of thoſe; though I cannot imagine why you think ſo, unleſs ſomething that I have ſaid, very innocently, has happened to be very applicable to ſomebody or other of your acquaintance. He makes the ſatire, who applies it, *qui capit ille facit*, I hope you do not think I meant you, by any thing I have ſaid; becauſe if you do, it ſeems to imply a conſciouſneſs of ſome guilt, which I dare not preſume to ſuppoſe in your caſe. I know my duty too well, to expreſs, and your merit too well, to entertain,

tertain, ſuch a ſuſpicion. I have not lately read the ſatirical authors you mention, having very little time here to read. But, as ſoon as I return to England, there is a book that I ſhall read over very carefully; a book that I publiſhed not quite fourteen years ago: it is a ſmall quarto; and, though I ſay it myſelf, there is ſomething good in it; but at the ſame time, it is ſo incorrect, ſo inaccurate, and has ſo many faults, that I muſt have a better edition of it publiſhed, which I will carefully reviſe and correct. It will ſoon be much more generally read than it has been yet; and therefore it is neceſſary that it ſhould, *prodire in lucem, multò emendatior*. I believe you have ſeldom dipped into this book; and moreover, I believe it will be the laſt book that you will read with proper attention; otherwiſe, if you would take the trouble, you could help me, in this new edition, more than any body. If you will promiſe me your aſſiſtance, I will tell you the book; till then, I ſhall not name it.

You will find all the Spectators that are good; that is, all Addiſon's, in my library, in one large quarto volume of his works; which is perfectly at your ſervice.

Pray tell Monſieur Coderc (who you, with great grammatical purity, ſay has been *to* General Cornwall) that I do not doubt, but that whole affair will be ſet right in a little time. Adieu.

LETTER

LETTER CVIII.

Dublin Caſtle, March the 10th, 1746.

SIR,

I MOST thankfully acknowledge the honour of two or three letters from you, ſince I troubled you with my laſt; and am very proud of the repeated inſtances you give me of your favour and protection, which I ſhall endeavour to deſerve.

I am very glad you went to hear a trial in the Court of King's Bench, and ſtill more ſo, that you made the proper animadverſions upon the inattention of many of the people in the Court. As you obſerved very well, the indecency of that inattention, I am ſure you will never be guilty of any thing like it yourſelf. There is no ſurer ſign in the world of a little, weak mind, than inattention. Whatever is worth doing at all, is worth doing well; and nothing can be done well without attention. It is the ſure anſwer of a fool, when you aſk him about any thing that was ſaid or done, where he was preſent, that, "truly he did "not mind it." And why did not the fool mind it? What had he elſe to do there, but to mind what was doing? A man of ſenſe ſees, hears, and retains, every thing that paſſes where he is. I deſire I may never hear you talk of not minding, nor complain, as moſt fools do, of a treacherous memory. Mind, not only what people ſay, but how they ſay it; and, if you have any ſagacity, you may diſcover more truth by your eyes than by your ears. People can ſay what they will, but they cannot look juſt as they

will; and their looks frequently diſcover, what their words are calculated to conceal. Obſerve, therefore, people's looks carefully, when they ſpeak, not only to you, but to each other. I have often gueſſed, by people's faces, what they were ſaying, though I could not hear one word they ſaid. The moſt material knowledge of all, I mean the knowledge of the world, is never to be acquired without great attention; and I know many old people, who, though they have lived long in the world, are but children ſtill as to the knowledge of it, from their levity and inattention. Certain forms, which all people comply with, and certain arts, which all people aim at, hide in ſome degree the truth, and give a general exterior reſemblance to almoſt every body. Attention and ſagacity muſt ſee through that veil, and diſcover the natural character. You are of an age, now, to reflect, to obſerve and compare characters, and to arm yourſelf againſt the common arts, at leaſt, of the world. If a man, with whom you are but barely acquainted, to whom you have made no offers, nor given any marks of friendſhip, makes you, on a ſudden, ſtrong profeſſions of his, receive them with civility, but do not repay them with confidence: he certainly means to deceive you; for one man does not fall in love with another at ſight. If a man uſes ſtrong proteſtations, or oaths, to make you believe a thing, which is of itſelf ſo likely and probable, that the bare ſaying of it would be ſufficient, depend upon it he lies, and is highly intereſted in making you believe it; or elſe he would not take ſo much pains.

In

In about five weeks, I propoſe having the honour of laying myſelf at your feet; which I hope to find grown longer than they were when I left them. Adieu.

LETTER CIX.

Dublin, March the 23d, 1746.

DEAR BOY,

YOU are a mere Oedipus, and I do not believe a Sphynx could puzzle you; though, to ſay the truth, conſciouſneſs is a great help to diſcoveries of that kind. I am glad you are ſenſible the book I mentioned requires more than one new edition before it can be correct; but as you promiſe to co-operate with me, I am in great hopes of publiſhing a pretty good edition of it in five or ſix years time. I muſt have the text very correct, and the character very fair; both which muſt be chiefly your care: as for the notes, which I fancy you will deſire ſhould be bank-notes, I believe I muſt provide them; which I am very willing to do, if the book deſerves them.

You call upon me for the partiality of an author to his own works; but take this along with you, that the worſt authors are always the moſt partial to their own works; but a good author is the ſevereſt critic of his own compoſitions; therefore, as I hope that, in this caſe, I am a good author, I can tell you, I ſhall always be correcting, and never think my work perfect enough. To leave allegory, which ſhould never be long (and it may be this has been too long) I tell you very

ſeriouſly, that I both expect and require a great deal from you, and if you ſhould diſappoint me, I would not adviſe you to expect much from me. I aſk nothing of you but what is intirely in your own power; to be an honeſt, a learned, and a well-bred man. As for the firſt, I cannot, I will not doubt it: I think you know already, the infamy, the horrors, and the misfortunes that always attend a diſhoneſt and diſhonourable man. As to learning, that is wholly in your own power; application will bring it about; and you muſt have it. Good-breeding is the natural reſult of common ſenſe, and common obſervation. Common ſenſe points out civility, and obſervation teaches you the manner of it, which makes it good-breeding. To tell you the truth, I do not know any thing you fail in ſo much as in this laſt: and a very great failing it is. Though you have not yet ſeen enough of the world to be well-bred, you have ſenſe enough to know what it is to be civil; but I cannot ſay that you endeavour much to be ſo. It is with difficulty that you bring yourſelf to do the common offices of civility, which ſhould always ſeem willing and natural.

Pray tell your Mama, that I really have not had time to anſwer her letter; but that I will ſee what I can do about it when I return to England; and tell her too, that ſhe is extremely welcome to ſend as many letters as ever ſhe pleaſes under my cover.

Send me, in your next, that ode of Horace that begins with *Mater ſæva Cupidinum*. Good night, Sir!

LETTER

LETTER CX.

DEAR BOY, April the 5th, 1746.

BEFORE it is very long, I am of opinion, that you will both think and ſpeak more favourably of women than you do now. You ſeem to think, that from Eve downwards, they have done a great deal of miſchief. As for that Lady, I give her up to you; but, ſince her time, hiſtory will inform you, that men have done much more miſchief in the world than women; and, to ſay the truth, I would not adviſe you to truſt either, more than is abſolutely neceſſary. But this I will adviſe you to, which is, never to attack whole bodies of any kind; for, beſides that all general rules have their exceptions, you unneceſſarily make yourſelf a great number of enemies, by attacking a *corps* collectively. Among women, as among men, there are good as well as bad; and it may be full as many, or more, good than among men. This rule holds as to lawyers, ſoldiers, parſons, courtiers, citizens, *&c.* They are all men, ſubject to the ſame paſſions and ſentiments, differing only in the manner, according to their ſeveral educations; and it would be as imprudent as unjuſt to attack any of them by the lump. Individuals forgive ſometimes; but bodies and ſocieties never do. Many young people think it very genteel and witty to abuſe the Clergy; in which they are extremely miſtaken; ſince, in my opinion, parſons are very like men, and neither the better nor the worſe for wearing a black gown. All general reflections, upon

nations

nations and ſocieties, are the trite, thread-bare jokes of thoſe who ſet up for wit without having any, and ſo have recourſe to common-place. Judge of individuals from your own knowledge of them, and not from their ſex, profeſſion, or denomination.

Though at my return, which I hope will be very ſoon, I ſhall not find your feet lengthened, I hope I ſhall find your head a good deal ſo, and then I ſhall not much mind your feet. In two or three months after my return, you and I ſhall part for ſome time: you muſt go to read men, as well as books, of all languages and nations. Obſervation and reflection will then be very neceſſary for you. We will talk this matter over fully when we meet; which I hope will be in the laſt week of this month; till when, I have the honour of being

Your moſt faithful ſervant.

LETTER CXI.

Bath, September the 29th, O. S. 1746.

DEAR BOY,

I Received by the laſt mail your letter of the 23d N. S. from Heidleberg; and am very well pleaſed to find that you inform yourſelf of the particulars of the ſeveral places you go through. You do mighty right to ſee the curioſities in thoſe ſeveral places; ſuch as the golden *Bull* at Frankfort, the tun at Heidleberg, *&c.* Other travellers ſee them and talk of them: it is very proper to ſee them too; but remember,

member, that ſeeing is the leaſt material object of travelling; hearing and knowing are the eſſential points. Therefore, pray let your inquiries be chiefly directed to the knowledge of the conſtitution and particular cuſtoms of the places where you either reſide at, or paſs through; whom they belong to, by what right and tenure, and ſince when; in whom the ſupreme authority is lodged; and by what Magiſtrates, and in what manner, the civil and the criminal juſtice is adminiſtered. It is likwiſe neceſſary to get as much acquaintance as you can, in order to obſerve the characters and manners of the people; for, though human nature is in truth the ſame through the whole human ſpecies, yet it is ſo differently modified and varied, by education, habit, and different cuſtoms, that one ſhould, upon a ſlight and ſuperficial obſervation, almoſt think it different.

As I have never been in Switzerland myſelf, I muſt deſire you to inform me, now and then, of the conſtitution of that country. As for inſtance; Do the Thirteen Cantons, jointly and collectively, form one government, where the ſupreme authority is lodged; or is each Canton ſovereign itſelf, and under no tie or conſtitutional obligation of acting in common concert with the other Cantons? Can any one Canton make war or alliances with a foreign Power, without the conſent of the other twelve, or at leaſt a majority of them? Can one Canton declare war againſt another? If every Canton is ſovereign and independent in itſelf, in whom is the ſupreme power of that Canton lodged? Is it in one man, or in a certain number of men? If in one man, what is he called?

If

If in a number, what are they called; Senate, Council, or what? I do not ſuppoſe that you can yet know theſe things yourſelf: but a very little inquiry, of thoſe who do, will enable you to anſwer me theſe few queſtions in your next. You ſee, I am ſure, the neceſſity of knowing theſe things thoroughly, and, conſequently the neceſſity of converſing much with the people of the country, who alone can inform you rightly: whereas moſt of the Engliſh, who travel, converſe only with each other, and conſequently know no more when they return to England, than they did when they left it. This proceeds from a *mauvaiſe honte*, which makes them aſhamed of going into company; and frequently too from the want of the neceſſary language (French) to enable them to bear their part in it. As for the *mauvaiſe honte*, I hope you are above it. Your figure is like other people's; I ſuppoſe you will take care that your dreſs ſhall be ſo too, and to avoid any ſingularity. What then ſhould you be aſhamed of; and why not go into a mixed company, with as much eaſe, and as little concern, as you would go into your own room? Vice and ignorance are the only things I know, which one ought to be aſhamed of: keep but clear of them, and you may go any where, without fear or concern. I have known ſome people, who, from feeling the pain and inconveniencies of this *mauvaiſe honte*, have ruſhed into the other extreme, and turned impudent; as cowards ſometimes grow deſperate from the exceſs of danger: but this too is careſully to be avoided; there being nothing more generally ſhocking than impudence. The medium between theſe two extremes

tremes marks out the well-bred man: he feels himſelf firm and eaſy in all companies; is modeſt without being baſhful, and ſteady without being impudent; if he is a ſtranger, he obſerves, with care, the manners and ways of the people the moſt eſteemed at that place, and conforms to them with complaiſance. Inſtead of finding fault with the cuſtoms of that place, and telling the people that the Engliſh ones are a thouſand times better, (as my countrymen are very apt to do) he commends their table, their dreſs, their houſes, and their manners, a little more, it may be, than he really thinks they deſerve. But this degree of complaiſance is neither criminal nor abject; and is but a ſmall price to pay for the good-will and affection of the people you converſe with. As the generality of people are weak enough to be pleaſed with theſe little things, thoſe who refuſe to pleaſe them ſo cheaply, are, in my mind, weaker than they. There is a very pretty little French book, written by l'Abbé de Bellegarde, entitled, *L'Art de plaire dans la Converſation*; and, though I confeſs that it is impoſſible to reduce the art of pleaſing to a ſyſtem; yet this book is not wholly uſeleſs: I dare ſay you may get it at Geneva, if not at Lauſanne, and I would adviſe you to read it. But this principle I will lay down, That the deſire of pleaſing is at leaſt half the art of doing it: the reſt depends only upon the manner; which attention, obſervation, and frequenting good company will teach. But if you are lazy, careleſs, and indifferent whether you pleaſe or not, depend upon it you never will pleaſe.

This

This letter is insensibly grown too long; but as I always flatter myself that my experience may be of some use to your youth and inexperience, I throw out, as it occurs to me, and shall continue to do so, every thing that I think may be of the least advantage to you in this important and decisive period of your life. God preserve you!

P. S. I am much better, and shall leave this place soon.

LETTER CXII.

Bath, October the 4th, O. S. 1746.

DEAR BOY,

THOUGH I employ so much of my time in writing to you, I confess I have often my doubts whether it is to any purpose. I know how unwelcome advice generally is; I know that those who want it most, like it and follow it least; and I know, too, that the advice of parents, more particularly, is ascribed to the moroseness, the imperiousness, or the garrulity of old age. But then, on the other hand, I flatter myself, that as your own reason (though too young as yet to suggest much to you of itself) is, however, strong enough to enable you, both to judge of, and receive plain truths: I flatter myself (I say) that your own reason, young as it is, must tell you, that I can have no interest but yours in the advice I give you; and that, consequently, you will at

at leaſt weigh and conſider it well: in which caſe, ſome of it will, I hope, have its effect. Do not think that I mean to dictate as a Parent; I only mean to adviſe as a Friend, and an indulgent one too: and do not apprehend that I mean to check your pleaſures; of which, on the contrary, I only deſire to be the guide, not the cenſor. Let my experience ſupply your want of it, and clear your way, in the progreſs of your youth, of thoſe thorns and briars which ſcratched and disfigured me in the courſe of mine. I do not, therefore, ſo much as hint to you, how abſolutely dependent you are upon me; that you neither have, nor can have a ſhilling in the world but from me; and that, as I have no womaniſh weakneſs for your perſon, your merit muſt, and will be the only meaſure of my kindneſs. I ſay, I do not hint theſe things to you, becauſe I am convinced that you will act right, upon more noble and generous principles; I mean, for the ſake of doing right, and out of affection and gratitude to me.

I have ſo often recommended to you attention and application to whatever you learn, that I do not mention them now as duties; but I point them out to you, as conducive, nay, abſolutely neceſſary, to your pleaſures; for can there be a greater pleaſure, than to be univerſally allowed to excel thoſe of one's own age and manner of life? And, conſequently, can there be any thing more mortifying, than to be excelled by them? In this latter caſe, your ſhame and regret muſt be greater than any body's, becauſe every perſon knows the uncommon care which has been taken of your education, and the opportunities you have

have had of knowing more than others of your age. I do not confine the application, which I recommend, ſingly to the view and emulation of excelling others (though that is a very ſenſible pleaſure and a very warrantable pride;) but I mean likewiſe to excel in the thing itſelf; for, in my mind, one may as well not know a thing at all, as know it but imperfectly. To know a little of any thing, gives neither ſatisfaction nor credit; but often brings diſgrace or ridicule. Mr. Pope ſays, very truly,

"A little knowledge is a dang'rous thing;
"Drink deep, or taſte not the Caſtalian ſpring."

And what is called a *ſmattering* of every thing infallibly conſtitutes a coxcomb. I have often, of late, reflected what an unhappy man I muſt now have been, if I had not acquired in my youth ſome fund and taſte of learning. What could I have done with myſelf, at this age, without them? I muſt, as many ignorant people do, have deſtroyed my health and faculties by ſotting away the evenings; or, by waſting them frivolouſly in the tattle of women's company, muſt have expoſed myſelf to the ridicule and contempt of thoſe very women; or, laſtly, I muſt have hanged myſelf, as a man once did, for wearineſs of putting on and pulling off his ſhoes and ſtockings every day. My books, and only my books, are now left me: and I daily find what Cicero ſays of learning to be true: "*Hæc ſtudia* (ſays he) *adoleſcentiam alunt, ſenectutem oblectant, ſecundas res ornant, adverſis perfugium ac ſolatium præbent, delectant domi, non impediunt foris, pernoctant nobiſcum, peregrinantur, ruſticantur.*"

I do

I do not mean, by this, to exclude converſation out of the pleaſures of an advanced age; on the contrary, it is a very great and a very rational pleaſure, at all ages; but the converſation of the ignorant is no converſation, and gives even them no pleaſure: they tire of their own ſterility, and have not matter enough to furniſh them with words to keep up a converſation.

Let me, therefore, moſt earneſtly recommend to you, to hoard up, while you can, a great ſtock of knowledge; for though, during the diſſipation of your youth, you may not have occaſion to ſpend much of it; yet, you may depend upon it, that a time will come, when you will want it to maintain you. Public granaries are filled in plentiful years; not that it is known that the next, or the ſecond, or third year will prove a ſcarce one; but becauſe it is known, that, ſooner or later, ſuch a year will come, in which the grain will be wanted.

I will ſay no more to you upon this ſubject; you have Mr. Harte with you to enforce it; you have reaſon to aſſent to the truth of it; ſo that, in ſhort, "you "have Moſes and the Prophets; if you will not be- "lieve them, neither will you believe, though one "roſe from the dead."—Do not imagine that the knowledge, which I ſo much recommend to you, is confined to books, pleaſing, uſeful, and neceſſary as that knowledge is: but I comprehend in it the great knowledge of the world, ſtill more neceſſary than that of books. In truth, they aſſiſt one another reciprocally; and no man will have either perfectly, who has not both. The knowledge of the world is only to be acquired

acquired in the world, and not in a cloſet. Books alone will never teach it you; but they will ſuggeſt many things to your obſervation, which might otherwiſe eſcape you; and your own obſervations upon mankind, when compared with thoſe which you will find in books, will help you to fix the true point.

To know mankind well, requires full as much attention and application as to know books, and, it may be, more ſagacity and diſcernment. I am, at this time, acquainted with many elderly people, who have all paſſed their whole lives in the great world, but with ſuch levity and inattention, that they know no more of it now, than they did at fifteen. Do not flatter yourſelf, therefore, with the thoughts that you can acquire this knowledge in the frivolous chit-chat of idle companies: no, you muſt go much deeper than that. You muſt look into people, as well as at them. Almoſt all people are born with all the paſſions, to a certain degree; but almoſt every man has a prevailing one, to which the others are ſubordinate. Search every one for that ruling paſſion; pry into the receſſes of his heart, and obſerve the different workings of the ſame paſſion in different people. And, when you have found out the prevailing paſſion of any man, remember never to truſt him, where that paſſion is concerned. Work upon him by it, if you pleaſe; but be upon your guard yourſelf againſt it, whatever profeſſions he may make you.

I would deſire you to read this letter twice over, but that I much doubt whether you will read once to the end of it. I will trouble you no longer now;

but we will have more upon this ſubject hereafter. Adieu!

CHESTERFIELD.

I have this moment received your letter from Schaffhauſen: in the date of it you forgot the month.

LETTER CXIII.

Bath, October the 9th, O. S. 1746.

DEAR BOY,

YOUR diſtreſſes in your journey from Heidleberg to Schaffhauſen, your lying upon ſtraw, your black bread, and your broken *Berline*, are proper ſeaſonings for the greater fatigues and diſtreſſes, which you muſt expect in the courſe of your travels; and, if one had a mind to moralize, one might call them the ſamples of the accidents, rubs, and difficulties, which every man meets with in his journey through life. In this journey, the underſtanding is the *voiture* that muſt carry you through; and in proportion as that is ſtronger or weaker, more or leſs in repair, your journey will be better or worſe; though, at beſt, you will now and then find ſome bad roads, and ſome bad inns. Take care, therefore, to keep that neceſſary *voiture* in perfect good repair; examine, improve, and ſtrengthen it every day: it is in the power, and ought to be the care, of every man to do it; he that neglects it, deſerves to feel, and certainly will feel, the fatal effects of that negligence.

A propos

A propos of negligence; I muſt ſay ſomething to you upon that ſubject. You know I have often told you, that my affection for you was not a weak, womaniſh one; and far from blinding me, it makes me but more quick-ſighted, as to your faults: thoſe it is not only my right, but my duty to tell you of; and it is your duty and your intereſt to correct them. In the ſtrict ſcrutiny which I have made into you, I have (thank God) hitherto not diſcovered any vice of the heart, or any peculiar weakneſs of the head: but I have diſcovered lazineſs, inattention, and indifference; faults which are only pardonable in old men, who, in the decline of life, when health and ſpirits fail, have a kind of claim to that ſort of tranquillity. But a young man ſhould be ambitious to ſhine, and excel; alert, active, and indefatigable in the means of doing it; and, like Ceſar, *Nil actum reputans, ſi quid ſupereſſet agendum.* You ſeem to want that *vivida vis animi*, which ſpurs and excites moſt young men to pleaſe, to ſhine, to excel. Without the deſire and the pains neceſſary to be conſiderable, depend upon it, you never can be ſo; as without the deſire and attention neceſſary to pleaſe, you never can pleaſe. *Nullum numen abeſt, ſi ſit prudentia*, is unqueſtionably true, with regard to every thing except poetry; and I am very ſure that any man of common underſtanding may, by proper culture, care, attention, and labour, make himſelf whatever he pleaſes, except a good poet. Your deſtination is the great and buſy world; your immediate object is the affairs, the intereſts, and the hiſtory, the conſti-

tutions, the cuſtoms, and the manners of the ſeveral parts of Europe, In this, any man of common ſenſe may, by common application, be ſure to excel. Ancient and Modern Hiſtory are, by attention, eaſily attainable. Geography and Chronology the ſame; none of them requiring any uncommon ſhare of genius or invention. Speaking and writing clearly, correctly, and with eaſe and grace, are certainly to be acquired, by reading the beſt authors with care, and by attention to the beſt living models. Theſe are the qualifications more particularly neceſſary for you, in your department, which you may be poſſeſſed of, if you pleaſe; and which, I tell you fairly, I ſhall be very angry at you, if you are not; becauſe, as you have the means in your hands, it will be your own fault only.

If care and application are neceſſary to the acquiring of thoſe qualifications, without which you can never be conſiderable, nor make a figure in the world; they are not leſs neceſſary with regard to the leſſer accompliſhments, which are requiſite to make you agreeable and pleaſing in ſociety. In truth, whatever is worth doing at all, is worth doing well; and nothing can be done well without attention: I therefore carry the neceſſity of attention down to the loweſt things, even to dancing and dreſs. Cuſtom has made dancing ſometimes neceſſary for a young man; therefore mind it while you learn it, that you may learn to do it well, and not be ridiculous, though in a ridiculous act. Dreſs is of the ſame nature; you muſt dreſs: therefore attend to it; not in order to rival or to excel a fop in it, but in order to avoid ſingularity,

and conſequently ridicule. Take great care always to be dreſſed like the reaſonable people of your own age, in the place where you are; whoſe dreſs is never ſpoken of one way or another, as either too negligent or too much ſtudied.

What is commonly called an abſent man, is commonly either a very weak, or a very affected man; but be he which he will, he is, I am ſure, a very diſagreeable man in company. He fails in all the common offices of civility; he ſeems not to know thoſe people to-day, with whom yeſterday he appeared to live in intimacy. He takes no part in the general converſation; but, on the contrary, breaks into it from time to time, with ſome ſtart of his own, as if he waked from a dream. This (as I ſaid before) is a ſure indication, either of a mind ſo weak that it is not able to bear above one object at a time; or ſo affected, that it would be ſuppoſed to be wholly engroſſed by, and directed to ſome very great and important objects. Sir Iſaac Newton, Mr. Locke, and (it may be) five or ſix more, ſince the creation of the world, may have had a right to abſence, from that intenſe thought which the things they were inveſtigating required. But if a young man, and a man of the world, who has no ſuch avocations to plead, will claim and exerciſe that right of abſence in company, his pretended right ſhould, in my mind, be turned into an involuntary abſence, by his perpetual excluſion out of company. However frivolous a company may be, ſtill, while you are among them, do not ſhow them, by your inattention, that you think them

them ſo; but rather take their tone, and conform in ſome degree to their weakneſs, inſtead of manifeſting your contempt for them. There is nothing that people bear more impatiently, or forgive leſs, than contempt: and an injury is much ſooner forgotten than an inſult. If therefore you would rather pleaſe than offend, rather be well than ill ſpoken of, rather be loved than hated; remember to have that conſtant attention about you, which flatters every man's little vanity; and the want of which, by mortifying his pride, never fails to excite his reſentment, or at leaſt his ill-will. For inſtance; moſt people (I might ſay all people) have their weakneſſes; they have their averſions and their likings, to ſuch or ſuch things; ſo that, if you were to laugh at a man for his averſion to a cat, or cheeſe, (which are common antipathies) or, by inattention and negligence, to let them come in his way, where you could prevent it, he would, in the firſt caſe, think himſelf inſulted, and, in the ſecond, ſlighted, and would remember both. Whereas your care to procure for him what he likes, and to remove from him what he hates, ſhows him, that he is at leaſt an object of your attention; flatters his vanity, and makes him poſſibly more your friend, than a more important ſervice would have done. With regard to women, attentions ſtill below theſe are neceſſary, and, by the cuſtom of the world, in ſome meaſure due, according to the laws of good-breeding.

My long and frequent letters, which I ſend you, in great doubt of their ſucceſs, put me in mind of certain papers, which you have very lately, and I formerly, ſent up to kites, along the ſtring, which we called

meſſengers; ſome of them the wind uſed to blow away, others were torn by the ſtring, and but few of them got up and ſtuck to the kite. But I will content myſelf now, as I did then, if ſome of my preſent meſſengers do but ſtick to you. Adieu!

LETTER CXIV.

DEAR BOY,

YOU are by this time (I ſuppoſe) quite ſettled and at home at Lauſanne; therefore pray let me know how you paſs your time there, and what are your ſtudies, your amuſements, and your acquaintances. I take it for granted, that you inform yourſelf daily of the nature of the government and conſtitution of the Thirteen Cantons; and, as I am ignorant of them myſelf, I muſt apply to you for information. I know the names, but I do not know the nature of ſome of the moſt conſiderable offices there: ſuch as the *Avoyers*, the *Seizeniers*, the *Banderets*, and the *Gros Sautier*. I deſire, therefore, that you will let me know what is the particular buſineſs, department, or province of theſe ſeveral Magiſtrates. But, as I imagine that there may be ſome, though I believe no eſſential difference in the governments of the ſeveral Cantons, I would not give you the trouble of informing yourſelf of each of them; but confine my inquiries, as you may your informations, to the Canton

Canton you reſide in; that of Berne, which I take to be the principal one. I am not ſure whether the Païs de Vaud, where you are, being a conquered country, and taken from the Dukes of Savoy, in the year 1536, has the ſame ſhare in the government of the Canton, as the German part of it has. Pray inform yourſelf and me about it.

I have this moment received yours from Berne, of the 2d October, N. S. and alſo one from Mr. Harte, of the ſame date, under Mr. Burnaby's cover. I find by the latter, and indeed I thought ſo before, that ſome of your letters, and ſome of Mr. Harte's, have not reached me. Wherefore, for the future, I deſire, that both he and you will direct your letters for me, to be left *chez Monſieur Wolters, Agent de S. M. Britannique, à Rotterdam*, who will take care to ſend them to me ſafe. The reaſon why you have not received letters either from me or from Grevenkop, was, that we directed them to Lauſanne, where we thought you long ago: and we thought it to no purpoſe to direct to you upon your *route*, where it was little likely that our letters would meet with you. But you have, ſince your arrival at Lauſanne, I believe, found letters enough from me; and it may be more than you have read, at leaſt with attention.

I am glad that you like Switzerland ſo well; and impatient to hear how other matters go, after your ſettlement at Lauſanne. God bleſs you!

LETTER CXV.

London, December the 2d, O. S. 1746.

DEAR BOY,

I Have not, in my preſent ſituation *, time to write to you, either ſo much or ſo often as I uſed, while I was in a place of much more leiſure and profit: but my affection for you muſt not be judged of by the number of my letters; and, though the one leſſens, the other, I aſſure you, does not.

I have juſt now received your letter of the 25th paſt, N. S. and, by the former poſt, one from Mr. Harte; with both which I am very well pleaſed: with Mr. Harte's, for the good account which he gives me of you; with yours, for the good account you give me of what I deſired to be informed of. Pray continue to give me further information of the form of government of the country you are now in; which I hope you will know moſt minutely before you leave it. The inequality of the town of Lauſanne ſeems to be very convenient in this cold weather: becauſe going up hill and down will keep you warm.—You ſay there is a good deal of good company; pray, are you got into it? Have you made acquaintances, and with whom? Let me know ſome of their names. Do you learn German yet, to read, write, and ſpeak it?

* His Lordſhip was, in the year 1746, appointed one of his Majeſty's Secretaries of State.

Yeſterday,

Yeſterday, I ſaw a letter from Monſieur Bochat to a friend of mine; which gave me the greateſt pleaſure that I have felt this great while; becauſe it gives me ſo very good an account of you. Among other things which Monſieur Bochat ſays to your advantage, he mentions the tender uneaſineſs and concern that you ſhowed during my illneſs; for which (though I will ſay that you owe it me) I am obliged to you: ſentiments of gratitude not being univerſal, nor even common. As your affection for me can only proceed from your experience and conviction of my fondneſs for you; (for to talk of natural affection is talking nonſenſe) the only return I deſire is, what it is chiefly your intereſt to make me; I mean your invariable practice of Virtue, and your indefatigable purſuit of Knowledge. Adieu! and be perſuaded that I ſhall love you extremely, while you deſerve it; but not one moment longer.

LETTER CXVI.

London, December the 9th, O. S. 1746.

DEAR BOY,

THOUGH I have very little time, and though I write by this poſt to Mr. Harte, yet I cannot ſend a packet to Lauſanne without a word or two to yourſelf. I thank you for your letter of congratu-

lation which you wrote me, notwithſtanding the pain it gave you. The accident that cauſed the pain, was, I preſume, owing to that degree of giddineſs, of which I have ſometimes taken the liberty to ſpeak to you. The poſt I am now in, though the object of moſt people's views and deſires, was in ſome degree inflicted upon me; and a certain concurrence of circumſtances obliged me to engage in it. But I feel that to go through with it requires more ſtrength of body and mind than I have: were you three or four years older, you ſhould ſhare in my trouble, and I would take you into my office; but I hope you will employ thoſe three or four years ſo well, as to make yourſelf capable of being of uſe to me, if I ſhould continue in it ſo long. The reading, writing, and ſpeaking the modern languages correctly; the knowledge of the laws of nations, and the particular conſtitution of the Empire; of Hiſtory, Geography, and Chronology, are abſolutely neceſſary to this buſineſs, for which I have always intended you. With theſe qualifications, you may very poſſibly be my ſucceſſor, though not my immediate one.

I hope you employ your whole time, which few people do; and that you put every moment to profit of ſome kind or other. I call company, walking, riding, *&c.* employing one's time, and upon proper occaſions, very uſefully; but what I cannot forgive in any body, is ſauntering, and doing nothing at all, with a thing ſo precious as time, and ſo irrecoverable when loſt.

Are you acquainted with any Ladies at Lauſanne? and

and do you behave yourſelf with politeneſs enough to make them deſire your company?

I muſt finiſh: God bleſs you!

LETTER CXVII.

A Londres, ce 24 Fev. N. S. 1747.

MONSIEUR,

POUR entretenir réciproquement notre François, que nous courons riſque d'oublier tous deux faute d'habitude, vous permettrez bien, que j'ai l'honneur de vous aſſurer de mes reſpects, dans cette langue, et vous aurez auſſi la bonté de me répondre dans la même. Ce n'eſt pas que je craigne que vous oubliez de parler François, puiſque apparemment les deux tiers de votre caquet quotidien ſont dans cette langue; mais c'eſt que ſi vous vous déſaccoutumiez d'écrire en François, vous pourriez, un jour, manquer à cette pureté grammaticale et à cette orthographe exacte, par où vous brillez tant dans les autres langues: et au bout de compte, il vaut mieux écrire bien que mal, même en François. Au reſte, comme c'eſt une langue faite pour l'enjouement et le badinage, je m'y conformerai, et je réſerverai mon ſérieux pour l'Anglois. Je ne vous parlerai donc pas à préſent de votre Grec, votre Latin, votre Droit, ſoit de la Nature, ou de Gens, ſoit public, ou particulier; mais parlons plutôt de vos amuſemens et

de vos plaiſirs : puis qu'auſſi bien il en faut avoir. Oſerois-je vous demander quels ſont les vôtres ? Eſt-ce un petit jeu de ſociété, en bonne compagnie ? Eſt-il queſtion de petits ſoupers agréables, où la gaïeté et la bienſéance ſe trouvent réunies ? Ou, en contez vous à quelque Belle, vos attentions pour laquelle contribueroient à vous décrotter ? Faites moi votre confident, ſur cette matiere, vous ne me trouverez pas un cenſeur ſévere ; au contraire, je ſollicite l'emploi de miniſtre de vos plaiſirs : Je vous en indiquerai, et même j'y contribuerai.

Nombre de jeunes gens ſe livrent à des plaiſirs qu'ils ne goutent point, parceque, par abus, ils ont le nom de plaiſirs. Ils s'y trompent même, ſouvent, au point de prendre la débauche pour le plaiſir. Avoüez que l'ivrognerie, qui ruine également la ſanté et l'eſprit, eſt un beau plaiſir. Le gros jeu, qui vous cauſe mille mauvaiſes affaires, qui ne vous laiſſe pas le ſol, et qui vous donne tout l'air et les manieres d'un poſſédé, eſt un plaiſir bien exquis : n'eſt ce pas ? La débauche des femmes, à la vérité, n'a guères d'autre ſuite, que de faire tomber le nez, ruiner la ſanté, et vous attirer, de tems en tems, quelques coups d'epée. Bagatelles que cela ! Voilà, cependant, le catalogue des plaiſirs de la plupart des jeunes gens, qui ne raiſonnent pas par eux-mêmes, et qui adoptent, ſans diſcernement, ce qu'il plait aux autres d'appeller du beau nom de Plaiſir. Je ſuis très perſuadé que vous ne tomberez pas dans ces égaremens, et que, dans le choix de vos plaiſirs, vous conſulterez votre raiſon et votre goût.

La ſocieté des honnêtes gens, la table dans les bornes requiſes, un petit jeû, qui amuſe ſans intérêt, et la converſation enjouée et galante des femmes de condition et d'eſprit, ſont les véritables plaiſirs d'un honnête homme ; qui ne cauſent ni maladie, ni honte, ni repentir. Au lieu que tout ce qui va au delà, devient crapule, débauche, fureur, qui, loin de donner du relief, décrédite, et déſhonore. Adieu.

TRANSLATION.

London, February the 24th, O. S. 1747.

SIR,

IN order that we may, reciprocally, keep up our French, which for want of practice we might forget, you will permit me to have the honour of aſſuring you of my reſpects, in that language ; and be ſo good to anſwer me in the ſame. Not that I am apprehenſive of your forgetting to ſpeak French ; ſince it is probable, that two-thirds of your daily prattle is in that language ; but becauſe, if you leave off writing French, you may, perhaps, neglect that grammatical purity, and accurate orthography, which, in other languages, you excel in ; and really, even in French, it is better to write well than ill. However, as this is a language very proper for ſprightly, gay ſubjects, I ſhall conform to that, and reſerve thoſe which are ſerious for Engliſh. I ſhall not therefore mention to you, at preſent, your Greek or Latin, your ſtudy of the Law of Nature, or the Law of Nations, the Rights of People, or of Individuals ; but

rather diſcuſs the ſubject of your Amuſements and Pleaſures; for, to ſay the truth, one muſt have ſome. May I be permitted to inquire of what nature yours are? Do they conſiſt in little commercial play at cards, in good company? are they little agreeable ſuppers, at which chearfulneſs and decency are united? or, do you pay court to ſome fair one, who requires ſuch attentions as may be of uſe in contributing to poliſh you? Make me your confidant upon this ſubject; you ſhall not find me a ſevere cenſor; on the contrary, I wiſh to obtain the employment of miniſter to your pleaſures: I will point them out, and even contribute to them.

Many young people adopt pleaſures, for which they have not the leaſt taſte, only becauſe they are called by that name. They often miſtake ſo totally, as to imagine, that debaucheryis pleaſure. You muſt allow, that drunkenneſs, which is equally deſtructive to body and mind, is a fine pleaſure. Gaming, that draws you into a thouſand ſcrapes, leaves you pennyleſs, and gives you the air and manners of an outrageous madman, is another moſt exquiſite pleaſure; is it not? As to running after women, the conſequences of that vice are only the loſs of one's noſe, the total deſtruction of health, and, not unfrequently, the being run through the body.

Theſe, you ſee, are all trifles; yet this is the catalogue of pleaſures of moſt of thoſe young people, who, never reflecting themſelves, adopt, indiſcriminately, what others chooſe to call by the ſeducing name of Pleaſure. I am thoroughly perſuaded you will

will not fall into ſuch errors; and that, in the choice of your amuſements, you will be directed by reaſon, and a diſcerning taſte. The true pleaſures of a Gentleman are, thoſe of the table, but within the bounds of moderation; good company, that is to ſay, people of merit; moderate play, which amuſes, without any intereſted views; and ſprightly, gallant converſations with women of faſhion and ſenſe.

Theſe are the real pleaſures of a Gentleman; which occaſion neither ſickneſs, ſhame, nor repentance. Whatever exceeds them, becomes low vice, brutal paſſion, debauchery, and inſanity of mind; all of which, far from giving ſatisfaction, bring on diſhonour and diſgrace. Adieu.

LETTER CXVIII.

London, March the 6th, O. S. 1747.

DEAR BOY,

WHATEVER you do, will always affect me, very ſenſibly, one way or another; and I am now moſt agreeably affected, by two letters, which I have lately ſeen from Lauſanne, upon your ſubject; the one was from Madame St. Germain, the other from Monſieur Pampigny: they both give ſo good an account of you, that I thought myſelf obliged, in juſtice both to them and to you, to let you know it. Thoſe who deſerve a good character, ought to have the ſatisfaction of knowing that they have it, both as a reward and as an encouragement. They write, that

that you are not only *décrotté*, but tolerably well-bred: and that the Engliſh cruſt of awkward baſhfulneſs, ſhyneſs, and roughneſs, (of which, by the bye, you had your ſhare) is pretty well rubbed off. I am moſt heartily glad of it; for, as I have often told you, thoſe leſſer talents, of an engaging, inſinuating manner, an eaſy good-breeding, a genteel behaviour and addreſs, are of infinitely more advantage than they are generally thought to be, eſpecially here in England. Virtue and learning, like gold, have their intrinſic value; but if they are not poliſhed, they certainly loſe a great deal of their luſtre: and even poliſhed braſs will 'paſs upon more people than rough gold. What a number of ſins does the chearful eaſy good-breeding of the French frequently cover? Many of them want common ſenſe, many more common learning; but, in general, they make up ſo much by their manner, for thoſe defects, that, frequently, they paſs undiſcovered. I have often ſaid, and do think, that a Frenchman, who, with a fund of virtue, learning, and good ſenſe, has the manners and good-breeding of his country, is the perfection of human nature. This perfection you may, if you pleaſe, and I hope you will, arrive at. You know what virtue is: you may have it if you will; it is in every man's power; and miſerable is the man who has it not. Good ſenſe, God has given you. Learning, you already poſſeſs enough of, to have, in a reaſonable time, all that a man need have. With this, you are thrown out early into the world, where it will be your own fault if you do not acquire all the other accompliſhments neceſſary

ceſſary to complete and adorn your character. You will do well to make your compliments to Madame St. Germain and Monſieur Pampigny; and tell them, how ſenſible you are of their partiality to you, in the advantageous teſtimonies which, you are informed, they have given of you here.

Adieu! Continue to deſerve ſuch teſtimonies; and then you will not only deſerve, but enjoy, my trueſt affection.

LETTER CXIX.

London, March the 27th, O. S. 1747.

DEAR BOY,

PLEASURE is the rock which moſt young people ſplit upon; they launch out with crowded ſails in queſt of it, but without a compaſs to direct their courſe, or reaſon ſufficient to ſteer the veſſel; for want of which, pain and ſhame, inſtead of Pleaſure, are the returns of their voyage. Do not think that I mean to ſnarl at Pleaſure, like a Stoic, or to preach againſt it, like a Parſon; no, I mean to point it out, and recommend it to you, like an Epicurean: I wiſh you a great deal; and my only view is to hinder you from miſtaking it.

The character which moſt young men firſt aim at is, that of a Man of Pleaſure; but they generally take it upon truſt; and, inſtead of conſulting their own taſte and inclinations, they blindly adopt whatever thoſe, with whom they chiefly converſe, are pleaſed to call by the name of Pleaſure; and a *Man of Pleaſure*, in the vulgar acceptation of that phraſe, means

means only, a beaſtly drunkard, an abandoned whore-maſter, and a profligate ſwearer and curſer. As it may be of uſe to you, I am not unwilling, though at the ſame time aſhamed, to own, that the vices of my youth proceeded much more from my ſilly reſolution of being, what I heard called a Man of Pleaſure, than from my own inclinations. I always naturally hated drinking; and yet I have often drunk, with diſguſt at the time, attended by great ſickneſs the next day, only becauſe I then conſidered drinking as a neceſſary qualification for a fine Gentleman, and a Man of Pleaſure.

The ſame as to Gaming. I did not want money, and conſequently had no occaſion to play for it; but I thought Play another neceſſary ingredient in the compoſition of a Man of Pleaſure, and accordingly I plunged into it without deſire, at firſt; ſacrificed a thouſand real pleaſures to it; and made myſelf ſolidly uneaſy by it, for thirty the beſt years of my life.

I was even abſurd enough, for a little while, to ſwear, by way of adorning and completing the ſhining character which I affected; but this folly I ſoon laid aſide, upon finding both the guilt and the indecency of it.

Thus ſeduced by faſhion, and blindly adopting nominal pleaſures, I loſt real ones; and my fortune impaired, and my conſtitution ſhattered, are, I muſt confeſs, the juſt puniſhment of my errors.

Take warning then by them; chooſe your pleaſures for yourſelf, and do not let them be impoſed upon you. Follow nature, and not faſhion: weigh the preſent enjoyment of your pleaſures, againſt the neceſſary

ceſſary conſequences of them, and then let your own common ſenſe determine your choice.

Were I to begin the world again, with the experience which I now have of it, I would lead a life of real, not of imaginary pleaſure. I would enjoy the pleaſures of the table, and of wine; but ſtop ſhort of the pains inſeparably annexed to an exceſs in either. I would not, at twenty years, be a preaching miſſionary of abſtemiouſneſs and ſobriety; and I ſhould let other people do as they would, without formally and ſententiouſly rebuking them for it; but I would be moſt firmly reſolved not to deſtroy my own faculties and conſtitution, in complaiſance to thoſe who have no regard to their own. I would play to give me pleaſure, but not to give me pain; that is, I would play for trifles, in mixed companies, to amuſe myſelf, and conform to cuſtom; but I would take care not to venture for ſums, which, if I won, I ſhould not be the better for; but, if I loſt, ſhould be under a difficulty to pay; and, when paid, would oblige me to retrench in ſeveral other articles. Not to mention the quarrels which deep play commonly occaſions.

I would paſs ſome of my time in reading, and the reſt in the company of people of ſenſe and learning, and chiefly thoſe above me: and I would frequent the mixed companies of men and women of faſhion, which though often frivolous, yet they unbend and refreſh the mind, not uſeleſsly, becauſe they certainly poliſh and ſoften the manners.

Theſe would be my pleaſures and amuſements, if I were to live the laſt thirty years over again; they are rational ones; and moreover I will tell you, they

are

are really the faſhionable ones; for the others are not, in truth, the pleaſures of what I call people of faſhion, but of thoſe who only call themſelves ſo. Does good company care to have a man reeling drunk among them? Or to ſee another tearing his hair, and blaſpheming, for having loſt, at play, more than he is able to pay? Or a whore-maſter with half a noſe, and crippled by coarſe and infamous debauchery? No; thoſe who practiſe, and much more thoſe who brag of them, make no part of good company; and are moſt unwillingly, if ever, admitted into it. A real man of faſhion and pleaſure obſerves decency; at leaſt neither borrows nor affects vices; and, if he unfortunately has any, he gratifies them with choice, delicacy, and ſecrecy.

I have not mentioned the pleaſures of the mind, (which are the ſolid and permanent ones) becauſe they do not come under the head of what people commonly call pleaſures; which they ſeem to confine to the ſenſes. The pleaſure of virtue, of charity, and of learning, is true and laſting pleaſure; with which I hope you will be well and long acquainted. Adieu!

LETTER CXX.

London, April the 3d, O. S. 1747.

DEAR BOY,

IF I am rightly informed, I am now writing to a fine Gentleman, in a ſcarlet coat laced with gold, a brocade waiſtcoat, and all other ſuitable ornaments. The natural partiality of every author for his own works makes me very glad to hear, that Mr. Harte has

has thought this laſt editition of mine worth ſo fine a binding; and, as he has bound it in red, and gilt it upon the back, I hope he will take care that it ſhall be *lettered* too. A ſhowiſh binding attracts the eyes, and engages the attention of every body; but with this difference, that women, and men who are like women, mind the binding more than the book; whereas men of ſenſe and learning immediately examine the inſide; and if they find that it does not anſwer the finery on the outſide, they throw it by with the greater indignation and contempt. I hope that, when this edition of my works ſhall be opened and read, the beſt judges will find connection, conſiſtency, ſolidity, and ſpirit in it. Mr. Harte may *recenſere* and *emendare*, as much as he pleaſes; but it will be to little purpoſe, if you do not co-operate with him. The work will be imperfect.

I thank you for your laſt information of our ſucceſs in the Mediterranean; and you ſay, very rightly, that a Secretary of State ought to be well informed. I hope, therefore, you will take care that I ſhall. You are near the buſy ſcene in Italy; and I doubt not but that, by frequently looking at the map, you have all that theatre of the war very perfect in your mind.

I like your account of the ſalt-works; which ſhows that you gave ſome attention while you were ſeeing them. But, notwithſtanding that, by your account, the Swiſs ſalt is (I dare ſay) very good, yet I am apt to ſuſpect that it falls a little ſhort of the true Attic ſalt, in which there was a peculiar quickneſs and delicacy. That ſame Attic ſalt ſeaſoned almoſt all Greece,

Greece, except Bœotia; and a great deal of it was exported afterwards to Rome, where it was counterfeited by a compoſition called Urbanity, which in ſome time was brought to very near the perfection of the original Attic ſalt. The more you are powdered with theſe two kinds of ſalt, the better you will keep, and the more you will be reliſhed.

Adieu! My compliments to Mr. Harte and Mr. Eliot.

LETTER CXXI.

London, April the 14th, O. S. 1747.

DEAR BOY,

IF you feel half the pleaſure from the conſciouſneſs of doing well, that I do from the informations I have lately received in your favour from Mr. Harte, I ſhall have little occaſion to exhort or admoniſh you any more to do what your own ſatisfaction and ſelf-love will ſufficiently prompt you to. Mr. Harte tells me that you attend, that you apply to your ſtudies; and that, beginning to underſtand, you begin to taſte them. This pleaſure will increaſe, and keep pace with your attention; ſo that the balance will be greatly to your advantage. You may remember, that I have always earneſtly recommended to you, to do what you are about, be that what it will; and to do nothing elſe at the ſame time. Do not imagine, that I mean, by this, that you ſhould attend to and plod at your book all day long; far from it: I mean that you ſhould have your pleaſures too; and that you ſhould attend to them, for the time, as much as to your ſtudies; and,

and, if you do not attend equally to both, you will neither have improvement or ſatisfaction from either. A man is fit for neither buſineſs nor pleaſure, who either cannot, or does not, command and direct his attention to the preſent object, and in ſome degree baniſh, for that time, all other objects from his thoughts. If at a ball, a ſupper, or a party of pleaſure, a man were to be ſolving, in his own mind, a problem in Euclid, he would be a very bad companion, and make a very poor figure in that company; or if, in ſtudying a problem in his cloſet, he were to think of a minuet, I am apt to believe that he would make a very poor mathematician. There is time enough for every thing, in the courſe of the day, if you do but one thing at once; but there is not time enough in the year, if you will do two things at a time. The Penſionary de Witt, who was torn to pieces in the year 1672, did the whole buſineſs of the Republic, and yet had time left to go to aſſemblies in the evening, and ſup in company. Being aſked, how he could poſſibly find time to go through ſo much buſineſs, and yet amuſe himſelf in the evenings as he did? he anſwered, There was nothing ſo eaſy; for that it was only doing one thing at a time, and never putting off any thing till to-morrow, that could be done to-day. This ſteady and undiſſipated attention to one object, is a ſure mark of a ſuperior genius; as hurry, buſtle, and agitation, are the never-failing ſymptoms of a weak and frivolous mind. When you read Horace, attend to the juſtneſs of his thoughts, the happineſs of his diction, and the beauty of his poetry; and do not think of Puffendorf *de Homine et Cive:* and when you are reading

reading Puffendorf, do not think of Madame de St. Germain; nor of Puffendorf, when you are talking to Madame de St. Germain.

Mr. Harte informs me, that he has reimburſed you part of your loſſes in Germany; and I conſent to his reimburſing you the whole, now that I know you deſerve it. I ſhall grudge you nothing, nor ſhall you want any thing, that you deſire, provided you deſerve it: ſo that, you ſee, it is in your own power to have whatever you pleaſe.

There is a little book which you read here with Monſieur Coderc, entitled, *Maniere de bien penſer dans les Ouvrages d'Eſprit*, written by Pere Bouhours. I wiſh you would read this book again at your leiſure hours; for it will not only divert you, but likewiſe form your taſte, and give you a juſt manner of thinking. Adieu!

LETTER CXXII.

London, June the 30th, O. S. 1747.

DEAR BOY,

I WAS extremely pleaſed with the account, which you gave me in your laſt, of the civilities that you received in your Swiſs progreſs; and I have wrote, by this poſt, to Mr. Burnaby, and to the *Avoyer*, to thank them for their parts. If the attention you met with pleaſed you, as I dare ſay it did, you will, I hope, draw this general concluſion from it, That attention and civility pleaſe all thoſe to whom they are paid; and that

that you will pleaſe others, in proportion as you are attentive and civil to them.

Biſhop Burnet has wrote his travels through Switzerland; and Mr. Stanyan, from a long reſidence there, has written the beſt account, yet extant, of the Thirteen Cantons; but thoſe books will be read no more, I preſume, after you ſhall have publiſhed your account of that country. I hope you will favour me with one of the firſt copies. To be ſerious; though I do not deſire that you ſhould immediately turn author, and oblige the world with your travels; yet, wherever you go, I would have you as curious and inquiſitive as if you did intend to write them. I do not mean that you ſhould give yourſelf ſo much trouble, to know the number of houſes, inhabitants, ſign-poſts, and tombſtones of every town you go through; but that you ſhould inform yourſelf, as well as your ſtay will permit you, whether the town is free, or to whom it belongs, or in what manner; whether it has any peculiar privileges or cuſtoms; what trade or manufactures; and ſuch other particulars as people of ſenſe deſire to know. And there would be no manner of harm, if you were to take memorandums of ſuch things in a paper book, to help your memory. The only way of knowing all theſe things, is, to keep the beſt company, who can beſt inform you of them.

I am juſt now called away; ſo good night!

LETTER

LETTER CXXIII.

London, July the 20th, O. S. 1747.

DEAR BOY,

IN your Mamma's letter, which goes here encloſed, you will find one from my ſiſter, to thank you for the Arquebuſade water which you ſent her; and which ſhe takes very kindly. She would not ſhow me her letter to you; but told me, that it contained good wiſhes and good advice; and, as I know ſhe will ſhow your letter in anſwer to her's, I ſend you here encloſed the draught of the letter which I would have you write to her. I hope you will not be offended at my offering you my aſſiſtance upon this occaſion: becauſe, I preſume, that as yet you are not much uſed to write to Ladies. *A propos* of letter-writing; the beſt models that you can form yourſelf upon are, Cicero, Cardinal d'Oſſat, Madame Sevigné, and Comte Buſſy Rabutin. Cicero's Epiſtles to Atticus, and to his familiar friends, are the beſt examples that you can imitate, in the friendly and the familiar ſtyle. The ſimplicity and clearneſs of Cardinal d'Oſſat's letters, ſhow how letters of buſineſs ought to be written: no affected turns, no attempt at wit, obſcure or perplex his matter; which is always plainly and clearly ſtated, as buſineſs always ſhould be. For gay and amuſing letters, for *enjoüement* and *badinage*, there are none that equal Comte Buſſy's and Madame Sevigné's. They are ſo natural, that they ſeem to be the extempore converſations of two people of wit, rather than letters; which are commonly ſtudied, though they

they ought not to be ſo. I would adviſe you to let that book be one in your itinerant library; it will both amuſe and inform you.

I have not time to add any more now; ſo good night.

LETTER CXXIV.

London, July the 30th, O. S. 1747.

DEAR BOY,

IT is now four poſts ſince I have received any letter, either from you or from Mr. Harte. I impute this to the rapidity of your travels through Switzerland; which I ſuppoſe are by this time finiſhed.

You will have found by my late letters, both to you and to Mr. Harte, that you are to be at Leipſig by next Michaelmas; where you will be lodged in the houſe of Profeſſor Maſcow, and boarded in the neighbourhood of it, with ſome young men of faſhion. The Profeſſor will read you lectures upon *Grotius de Jure Belli et Pacis*, the *Inſtitutes of Juſtinian*, and the *Jus Publicum Imperii*; which I expect that you ſhall not only hear, but attend to, and retain. I alſo expect, that you make yourſelf perfectly maſter of the German language; which you may very ſoon do there if you pleaſe. I give you fair warning, that at Leipſig I ſhall have an hundred inviſible ſpies about you; and ſhall be exactly informed of every thing that you do, and almoſt of every thing that you ſay. I hope that, in conſequence of thoſe minute informations, I may be able to ſay of you, what Velleius

Paterculus ſays of Scipio; that in his whole life, *nihil non laudandum aut dixit, aut fecit, aut ſenſit.* There is a great deal of good company in Leipſig, which I would have you frequent in the evenings, when the ſtudies of the day are over. There is likewiſe a kind of court kept there, by a Dutcheſs Dowager of Courland; at which you ſhould get introduced. The King of Poland and his Court go likewiſe to the fair at Leipſig twice a year; and I ſhall write to Sir Charles Williams, the King's Miniſter there, to have you preſented, and introduced into good company. But I muſt remind you, at the ſame time, that it will be to very little purpoſe for you to frequent good company, if you do not conform to, and learn their manners; if you are not attentive to pleaſe, and well-bred with the eaſineſs of a man of faſhion. As you muſt attend to your manners, ſo you muſt not neglect your perſon; but take care to be very clean, well dreſſed, and genteel; to have no diſagreeable attitudes, nor awkward tricks; which many people uſe themſelves to, and then cannot leave them off. Do you take care to keep your teeth very clean, by waſhing them conſtantly every morning, and after every meal? This is very neceſſary, both to preſerve your teeth a great while, and to ſave you a great deal of pain. Mine have plagued me long, and are now falling out, merely for want of care when I was of your age. Do you dreſs well, and not too well? Do you conſider your air and manner of preſenting yourſelf enough, and not too much? neither negligent nor ſtiff. All theſe things deſerve a degree of care, a ſecond-rate attention;

tion; they give an additional luſtre to real merit. My Lord Bacon ſays, that a pleaſing figure is a perpetual letter of recommendation. It is certainly an agreeable forerunner of merit, and ſmooths the way for it.

Remember that I ſhall ſee you at Hanover next ſummer, and ſhall expect perfection; which if I do not meet with, or at leaſt ſomething very near it, you and I ſhall not be very well together. I ſhall diſſect and analyſe you with a microſcope, ſo that I ſhall diſcover the leaſt ſpeck or blemiſh. This is fair warning; therefore take your meaſures accordingly. Yours.

LETTER CXXV.

London, Auguſt the 7th, O. S. 1747.

DEAR BOY,

I Reckon that this letter has but a bare chance of finding you at Lauſanne; but I was reſolved to riſk it, as it is the laſt that I ſhall write to you till you are ſettled at Leipſig. I ſent you by the laſt poſt, under cover to Mr. Harte, a letter of recommendation to one of the firſt people at Munich; which you will take care to preſent to him in the politeſt manner: he will certainly have you preſented to the Electoral Family; and I hope you will go through that ceremony with great reſpect, good-breeding, and eaſe. As this is the firſt court that ever you will have been at, take care to inform yourſelf, if there be any particular cuſtoms or forms to be obſerved, that you may not commit any miſtake. At Vienna men always

make courteſies, inſtead of bows, to the Emperor; in France, nobody bows at all to the King, nor kiſſes his hand; but, in Spain and England, bows are made, and hands are kiſſed. Thus every Court has ſome peculiarity or other, of which thoſe who go to them ought previouſly to inform themſelves, to avoid blunders and awkwardneſſes.

I have not time to ſay any more now, than to wiſh you a good journey to Leipſig; and great attention, both there and in going thither. Adieu.

LETTER CXXVI.

London, September 21ſt, O. S. 1747.

DEAR BOY,

I Received, by the laſt poſt, your letter of the 8th, N. S. and I do not wonder that you were ſurpriſed at the credulity and ſuperſtition of the Papiſts at Einſiedlen, and at their abſurd ſtories of their chapel. But remember, at the ſame time, that errors and miſtakes, however groſs, in matters of opinion, if they are ſincere, are to be pitied; but not puniſhed, nor laughed at. The blindneſs of the underſtanding is as much to be pitied, as the blindneſs of the eyes; and there is neither jeſt nor guilt in a man's loſing his way in either caſe. Charity bids us ſet him right, if we can, by arguments and perſuaſions; but Charity, at the ſame time, forbids, either to puniſh or ridicule his misfortune. Every man's reaſon is, and muſt be, his guide; and I may as well expect that every man ſhould be of my ſize and complexion, as that he ſhould reaſon juſt as I do. Every man

ſeeks

ſeeks for truth; but God only knows who has found it. It is, therefore, as unjuſt to perſecute, as it is abſurd to ridicule, people for thoſe ſeveral opinions, which they cannot help entertaining upon the conviction of their reaſon. It is the man who tells, or who acts a lie, that is guilty, and not he who honeſtly and ſincerely believes the lie. I really know nothing more criminal, more mean, and more ridiculous, than lying. It is the production either of malice, cowardice, or vanity; and generally miſſes of its aim in every one of theſe views; for lies are always detected, ſooner or later. If I tell a malicious lie, in order to affect any man's fortune or character, I may indeed injure him for ſome time; but I ſhall be ſure to be the greateſt ſufferer myſelf at laſt; for as ſoon as ever I am detected (and detected I moſt certainly ſhall be) I am blaſted for the infamous attempt; and whatever is ſaid afterwards, to the diſadvantage of that perſon, however true, paſſes for calumny. If I lie, or equivocate, (for it is the ſame thing) in order to excuſe myſelf for ſomething that I have ſaid or done, and to avoid the danger or the ſhame that I apprehend from it, I diſcover at once my fear, as well as my falſehood; and only increaſe, inſtead of avoiding the danger and the ſhame; I ſhow myſelf to be the loweſt and the meaneſt of mankind, and am ſure to be always treated as ſuch. Fear, inſtead of avoiding, invites danger; for concealed cowards will inſult known ones. If one has had the misfortune to be in the wrong, there is ſomething noble in frankly owning it; it is the only way of atoning for it, and the only way of being forgiven. Equivocating, evading, ſhuffling, in order to remove a

preſent danger or inconveniency, is ſomething ſo mean, and betrays ſo much fear, that whoever practiſes them, always deſerves to be, and often will be kicked. There is another ſort of lies, inoffenſive enough in themſelves, but wonderfully ridiculous; I mean thoſe lies which a miſtaken vanity ſuggeſts, that defeat the very end for which they are calculated, and terminate in the humiliation and confuſion of their author, who is ſure to be detected. Theſe are chiefly narrative and hiſtorical lies, all intended to do infinite honour to their author. He is always the hero of his own romances; he has been in dangers from which nobody but himſelf ever eſcaped; he has ſeen with his own eyes, whatever other people have heard or read of: he has had more *bonnes fortunes*, than ever he knew women; and has ridden more miles poſt, in one day, than ever courier went in two. He is ſoon diſcovered, and as ſoon becomes the object of univerſal contempt and ridicule. Remember then, as long as you live, that nothing but ſtrict truth can carry you through the world, with either your conſcience or your honour unwounded. It is not only your duty, but your intereſt: as a proof of which you may always obſerve, that the greateſt fools are the greateſt liars. For my own part, I judge of every man's truth by his degree of underſtanding.

This letter will, I ſuppoſe, find you at Leipſig; where I expect and require from you attention and accuracy, in both which you have hitherto been very deficient. Remember that I ſhall ſee you in the ſummer; ſhall examine you moſt narrowly; and will never

never forget nor forgive thoſe faults, which it has been in your own power to prevent or cure; and be aſſured, that I have many eyes upon you at Leipſig, beſides Mr. Harte's. Adieu!

LETTER CXXVII.

London, October the 2d, O. S. 1747.

DEAR BOY,

BY your letter of the 18th paſt, N. S. I find that you are a tolerable good landſcape painter, and can preſent the ſeveral views of Switzerland to the curious. I am very glad of it, as it is a proof of ſome attention; but I hope you will be as good a portrait painter, which is a much more noble ſcience. By portraits, you will eaſily judge, that I do not mean the outlines and the colouring of the human figure; but the inſide of the heart and mind of man. This ſcience requires more attention, obſervation, and penetration, than the other; as indeed it is infinitely more uſeful. Search therefore, with the greateſt care, into the characters of all thoſe whom you converſe with; endeavour to diſcover their predominant paſſions, their prevailing weakneſſes, their vanities, their follies, and their humours; with all the right and wrong, wiſe and ſilly ſprings of human actions, which make ſuch inconſiſtent and whimſical beings of us rational creatures. A moderate ſhare of penetration, with great attention, will infallibly make theſe neceſſary diſcoveries. This is the true knowledge of the World; and the World is a country which nobody ever yet knew by deſcription; one

muſt travel through it one's ſelf to be acquainted with it. The Scholar, who in the duſt of his cloſet talks or writes of the World, knows no more of it, than that Orator did of war, who judiciouſly endeavoured to inſtruct Hannibal in it. Courts and Camps are the only places to learn the World in. There alone all kinds of characters reſort, and human nature is ſeen in all the various ſhapes and modes, which education, cuſtom, and habit give it: whereas, in all other places, one local mode generally prevails, and produces a ſeeming, though not a real, ſameneſs of character. For example, one general mode diſtinguiſhes an Univerſity, another a trading town, a third a ſea-port town, and ſo on; whereas at a capital, where the Prince or the Supreme Power reſides, ſome of all theſe various modes are to be ſeen, and ſeen in action too, exerting their utmoſt ſkill in purſuit of their ſeveral objects. Human nature is the ſame all over the world; but its operations are ſo varied by education and habit, that one muſt ſee it in all its dreſſes, in order to be intimately acquainted with it. The paſſion of ambition, for inſtance, is the ſame in a Courtier, a Soldier, or an Eccleſiaſtic; but from their different educations and habits, they will take very different methods to gratify it. Civility, which is a diſpoſition to accommodate and oblige others, is eſſentially the ſame in every country; but good-breeding, as it is called, which is the manner of exerting that diſpoſition, is different in almoſt every country, and merely local; and every man of ſenſe imitates and conforms to that local good-breeding of the place which he is at. A conformity and

flexibility

flexibility of manners is neceſſary in the courſe of the world; that is, with regard to all things which are not wrong in themſelves. The *verſatile ingenium* is the moſt uſeful of all. It can turn itſelf inſtantly from one object to another, aſſuming the proper manner for each. It can be ſerious with the grave, chearful with the gay, and trifling with the frivolous. Endeavour, by all means, to acquire this talent, for it is a very great one.

As I hardly know any thing more uſeful, than to ſee, from time to time, pictures of one's ſelf drawn by different hands, I ſend you here a ſketch of yourſelf, drawn at Lauſanne, while you were there, and ſent over here by a perſon who little thought that it would ever fall into my hands; and indeed it was by the greateſt accident in the world that it did.

LETTER CXXVIII.

London, October the 9th, O. S. 1747.

DEAR BOY,

PEOPLE of your age have, commonly, an unguarded frankneſs about them; which makes them the eaſy prey and bubbles of the artful and the experienced: they look upon every knave or fool, who tells them that he is their friend, to be really ſo; and pay that profeſſion of ſimulated friendſhip, with an indiſcreet and unbounded confidence, always to their loſs, often to their ruin. Beware, therefore, now that you are coming into the world, of theſe proffered friendſhips. Receive them with great civility, but with great incredulity too; and pay them

with compliments, but not with confidence. Do not let your vanity, and ſelf-love, make you ſuppoſe that people become your friends at firſt ſight, or even upon a ſhort acquaintance. Real friendſhip is a ſlow grower; and never thrives, unleſs ingrafted upon a ſtock of known and reciprocal merit. There is another kind of nominal friendſhip, among young people, which is warm for the time, but, by good luck, of ſhort duration. This friendſhip is haſtily produced, by their being accidentally thrown together, and purſuing the ſame courſe of riot and debauchery. A fine friendſhip, truly! and well cemented by drunkenneſs and lewdneſs. It ſhould rather be called a conſpiracy againſt morals and good manners, and be puniſhed as ſuch by the civil Magiſtrate. However, they have the impudence, and the folly, to call this confederacy, a friendſhip. They lend one another money, for bad purpoſes; they engage in quarrels, offenſive and defenſive, for their accomplices; they tell one another all they know, and often more too; when, of a ſudden, ſome accident diſperſes them, and they think no more of each other, unleſs it be to betray and laugh at their imprudent confidence. Remember to make a great difference between companions and friends; for a very complaiſant and agreeable companion may, and often does, prove a very improper, and a very dangerous friend. People will, in a great degree, and not without reaſon, form their opinion of you, upon that which they have of your friends; and there is a Spaniſh proverb, which ſays, very juſtly, *Tell me whom you live with, and I will tell you who you are.* One may fairly ſuppoſe,

that a man, who makes a knave or a fool his friend, has ſomething very bad to do, or to conceal. But, at the ſame time that you carefully decline the friendſhip of knaves and fools, if it can be called friendſhip, there is no occaſion to make either of them your enemies, wantonly, and unprovoked; for they are numerous bodies; and I would rather chooſe a ſecure neutrality, than alliance, or war, with either of them. You may be a declared enemy to their vices and follies, without being marked out by them as a perſonal one. Their enmity is the next dangerous thing to their friendſhip. Have a real reſerve with almoſt every body; and have a ſeeming reſerve with almoſt nobody; for it is very diſagreeable to ſeem reſerved, and very dangerous not to be ſo. Few people find the true medium; many are ridiculouſly myſterious and reſerved upon trifles; and many imprudently communicative of all they know.

The next thing to the choice of your friends, is the choice of your company. Endeavour, as much as you can, to keep company with people above you. There you riſe, as much as you ſink with people below you; for (as I have mentioned before) you are, whatever the company you keep is. Do not miſtake, when I ſay company above you, and think that I mean with regard to their birth; that is the leaſt conſideration; but I mean with regard to their merit, and the light in which the world conſiders them.

There are two ſorts of good company; one, which is called the *beau monde*, and conſiſts of thoſe people who have the lead in Courts, and in the gay part of life: the other conſiſts of thoſe who are diſtinguiſhed

by ſome peculiar merit, or who excel in ſome particular and valuable art or ſcience. For my own part, I uſed to think myſelf in company as much above me, when I was with Mr. Addiſon and Mr. Pope, as if I had been with all the Princes in Europe. What I mean by low company, which ſhould by all means be avoided, is the company of thoſe, who, abſolutely inſignificant and contemptible in themſelves, think they are honoured by being in your company, and who flatter every vice and every folly you have, in order to engage you to converſe with them. The pride of being the firſt of the company, is but too common; but it is very ſilly, and very prejudicial. Nothing in the world lets down a character more than that wrong turn.

You may poſſibly aſk me, whether a man has it always in his power to get into the beſt company? and how? I ſay, Yes, he has, by deſerving it; provided he is but in circumſtances which enable him to appear upon the footing of a Gentlemen. Merit and good-breeding will make their way every where. Knowledge will introduce him, and good-breeding will endear him to the beſt companies; for, as I have often told you, politeneſs and good-breeding are abſolutely neceſſary to adorn any, or all other good qualities or talents. Without them, no knowledge, no perfection whatſoever, is ſeen in its beſt light. The Scholar, without good-breeding, is a Pedant; the Philoſopher, a Cynic; the Soldier, a Brute; and every man diſagreeable.

I long to hear, from my ſeveral correſpondents at Leipſig, of your arrival there, and what impreſſion you

you make on them at firſt; for I have Arguſes, with an hundred eyes each, who will watch you narrowly, and relate to me faithfully. My accounts will certainly be true; it depends upon you, intirely, of what kind they ſhall be. Adieu.

LETTER CXXIX.

London, October the 16th, O. S. 1747.

DEAR BOY,

THE art of pleaſing is a very neceſſary one to poſſeſs; but a very difficult one to acquire. It can hardly be reduced to rules; and your own good ſenſe and obſervation will teach you more of it than I can. Do as you would be done by, is the ſureſt method that I know of pleaſing. Obſerve carefully what pleaſes you in others, and probably the ſame things in you will pleaſe others. If you are pleaſed with the complaiſance and attention of others to your humours, your taſtes, or your weakneſſes, depend upon it, the ſame complaiſance and attention, on your part, to theirs, will equally pleaſe them. Take the tone of the company that you are in, and do not pretend to give it; be ſerious, gay, or even trifling, as you find the preſent humour of the company: this is an attention due from every individual to the majority. Do not tell ſtories in company; there is nothing more tedious and diſagreeable: if by chance you know a very ſhort ſtory, and exceedingly applicable to the preſent ſubject of converſation, tell it in as few words as poſſible; and even then, throw out that you do not love to tell ſtories; but

but that the ſhortneſs of it tempted you. Of all things, baniſh the egotiſm out of your converſation, and never think of entertaining people with your own perſonal concerns, or private affairs; though they are intereſting to you, they are tedious and impertinent to every body elſe: beſides that, one cannot keep one's own private affairs too ſecret. Whatever you think your own excellencies may be, do not affectedly diſplay them in company; nor labour, as many people do, to give that turn to the converſation, which may ſupply you with an opportunity of exhibiting them. If they are real, they will infallibly be diſcovered, without your pointing them out yourſelf, and with much more advantage. Never maintain an argument with heat and clamour, though you think or know yourſelf to be in the right; but give your opinion modeſtly and coolly, which is the only way to convince; and, if that does not do, try to change the converſation, by ſaying, with good-humour, "We ſhall hardly convince one another, nor "is it neceſſary that we ſhould, ſo let us talk of "ſomething elſe."

Remember that there is a local propriety to be obſerved in all companies; and that what is extremely proper in one company, may be, and often is, highly improper in another.

The jokes, the *bons mots*, the little adventures, which may do very well in one company, will ſeem flat and tedious, when related in another. The particular characters, the habits, the cant of one company may give credit to a word, or a geſture, which would have none at all if diveſted of thoſe accidental circumſtances.

ſtances. Here people very commonly err; and, fond of ſomething that has entertained them in one company, and in certain circumſtances, repeat it with emphaſis in another, where it is either inſipid, or, it may be, offenſive, by being ill-timed, or miſplaced. Nay, they often do it with this ſilly preamble; "I will tell you an excellent thing;" or, "I will tell "you the beſt thing in the world." This raiſes expectations, which, when abſolutely diſappointed, make the relator of this excellent thing look, very deſervedly, like a fool.

If you would particularly gain the affection and friendſhip of particular people, whether men or women, endeavour to find out their predominant excellency, if they have one, and their prevailing weakneſs, which every body has; and do juſtice to the one, and ſomething more than juſtice to the other. Men have various objects in which they may excel, or at leaſt would be thought to excel; and, though they love to hear juſtice done to them, where they know that they excel, yet they are moſt and beſt flattered upon thoſe points where they wiſh to excel, and yet are doubtful whether they do or not. As for example; Cardinal Richelieu, who was undoubtedly the ableſt Stateſman of his time, or perhaps of any other, had the idle vanity of being thought the beſt Poet too: he envied the great Corneille his reputation, and ordered a criticiſm to be written upon the Cid. Thoſe, therefore, who flattered ſkilfully, ſaid little to him of his abilities in State affairs, or at leaſt but *en paſſant*, and as it might naturally occur. But the incenſe which they gave him, the ſmoke of which, they knew,

knew, would turn his head in their favour, was as a *bel eſprit* and a Poet. Why? Becauſe he was ſure of one excellency, and diſtruſtful as to the other. You will eaſily diſcover every man's prevailing vanity, by obſerving his favourite topic of converſation; for every man talks moſt of what he has moſt a mind to be thought to excel in. Touch him but there, and you touch him to the quick. The late Sir Robert Walpole, (who was certainly an able man) was little open to flattery upon that head; for he was in no doubt himſelf about it; but his prevailing weakneſs was, to be thought to have a polite and happy turn to gallantry; of which he had undoubtedly leſs than any man living: it was his favourite and frequent ſubject of converſation; which proved, to thoſe who had any penetration, that it was his prevailing weakneſs. And they applied to it with ſucceſs.

Women have, in general, but one object, which is their beauty; upon which, ſcarce any flattery is too groſs for them to ſwallow. Nature has hardly formed a woman ugly enough to be inſenſible to flattery upon her perſon; if her face is ſo ſhocking, that ſhe muſt, in ſome degree, be conſcious of it, her figure and air, ſhe truſts, make ample amends for it. If her figure is deformed, her face, ſhe thinks, counterbalances it. If they are both bad, ſhe comforts herſelf that ſhe has graces; a certain manner; a *je ne ſçais quoi*, ſtill more engaging than beauty. This truth is evident, from the ſtudied and elaborate dreſs of the uglieſt women in the world. An undoubted, unconteſted, conſcious beauty, is, of all women, the leaſt ſenſible of flattery upon that head; ſhe knows it

is

is her due, and is therefore obliged to nobody for giving it her. She muſt be flattered upon her underſtanding; which, though ſhe may poſſibly not doubt of herſelf, yet ſhe ſuſpects that men may diſtruſt.

Do not miſtake me, and think that I mean to recommend to you abject and criminal flattery: no; flatter nobody's vices or crimes: on the contrary, abhor and diſcourage them. But there is no living in the world without a complaiſant indulgence for people's weakneſſes, and innocent, though ridiculous vanities. If a man has a mind to be thought wiſer, and a woman handſomer, than they really are, their error is a comfortable one to themſelves, and an innocent one with regard to other people; and I would rather make them my friends by indulging them in it, than my enemies, by endeavouring (and that to no purpoſe) to undeceive them.

There are little attentions, likewiſe, which are infinitely engaging, and which ſenſibly affect that degree of pride and ſelf-love, which is inſeparable from human nature; as they are unqueſtionable proofs of the regard and conſideration which we have for the perſons to whom we pay them. As for example: to obſerve the little habits, the likings, the antipathies, and the taſtes of thoſe whom we would gain; and then take care to provide them with the one, and to ſecure them from the other; giving them, genteely, to underſtand, that you had obſerved they liked ſuch a diſh, or ſuch a room; for which reaſon you had prepared it: or, on the contrary, that having obſerved they had an averſion to ſuch a diſh, a diſlike to ſuch a perſon, &c. you had taken care to avoid preſenting them. Such attention

attention to ſuch trifles, flatters ſelf-love much more than greater things, as it makes people think themſelves almoſt the only objects of your thoughts and care.

Theſe are ſome of the *arcana's* neceſſary for your initiation in the great ſociety of the world. I wiſh I had known them better, at your age; I have paid the price of three-and-fifty years for them, and ſhall not grudge it, if you reap the advantage. Adieu.

LETTER CXXX.

London, October the 30th, O. S. 1747.

DEAR BOY,

I AM very well pleaſed with your *Itinerarium*, which you ſent me from Ratiſbon. It ſhows me that you obſerve and inquire as you go, which is the true end of travelling. Thoſe who travel heedleſsly from place to place, obſerving only their diſtance from each other, and attending only to their accommodation at the inn at night, ſet out fools, and will certainly return ſo. Thoſe who only mind the raree-ſhows of the places which they go through, ſuch as ſteeples, clocks, town-houſes, *&c.* get ſo little by their travels, that they might as well ſtay at home. But thoſe who obſerve, and inquire into the ſituations, the ſtrength, the weakneſs, the trade, the manufactures, the government, and conſtitution of every place they go to; who frequent the beſt companies, and attend to their ſeveral manners and characters; thoſe alone travel with advantage: and as they ſet out wiſe, return wiſer.

I would adviſe you always to get the ſhorteſt deſcription

ſcription or hiſtory of every place where you make any ſtay; and ſuch a book, however imperfect, will ſtill ſuggeſt to you matter for inquiry; upon which you may get better informations from the people of the place. For example; while you are at Leipſig, get ſome ſhort account (and to be ſure there are many ſuch) of the preſent ſtate of that town, with regard to its magiſtrates, its police, its privileges, &c. and then inform yourſelf more minutely, upon all thoſe heads, in converſation with the moſt intelligent people. Do the ſame thing afterwards with regard to the Electorate of Saxony: you will find a ſhort hiſtory of it in Puffendorf's Introduction, which will give you a general idea of it, and point out to you the proper objects of a more minute inquiry. In ſhort, be curious, attentive, inquiſitive, as to every thing; liſtleſſneſs and indolence are always blameable, but, at your age, they are unpardonable. Conſider how precious, and how important for all the reſt of your life, are your moments for theſe next three or four years; and do not loſe one of them. Do not think I mean that you ſhould ſtudy all day long; I am far from adviſing or deſiring it: but I deſire that you would be doing ſomething or other all day long; and not neglect half hours and quarters of hours, which, at the year's end, amount to a great ſum. For inſtance; there are many ſhort intervals in the day, between ſtudies and pleaſures: inſtead of ſitting idle and yawning, in thoſe intervals, take up any book, though ever ſo trifling a one, even down to a jeſt book; it is ſtill better than doing nothing.

Nor do I call pleaſures idleneſs, or time loſt, provided

vided they are the pleaſures of a rational Being: on the contrary, a certain portion of your time, employed in thoſe pleaſures, is very uſefully employed. Such are public ſpectacles, aſſemblies of good company, chearful ſuppers, and even balls; but then theſe require attention, or elſe your time is quite loſt.

There are a great many people, who think themſelves employed all day, and who, if they were to caſt up their accounts at night, would find, that they had done juſt nothing. They have read two or three hours mechanically, without attending to what they read, and conſequently without either retaining it, or reaſoning upon it. From thence they ſaunter into company, without taking any part in it, and without obſerving the characters of the perſons, or the ſubjects of the converſation; but are either thinking of ſome trifle, foreign to the preſent purpoſe, or often not thinking at all; which ſilly and idle ſuſpenſion of thought, they would dignify with the name of *abſence* and *diſtraction*. They go afterwards, it may be, to the play, where they gape at the company and the lights; but without minding the very thing they went to, the play.

Pray do you be as attentive to your pleaſures as to your ſtudies. In the latter, obſerve and reflect upon all you read; and in the former, be watchful and attentive to all that you ſee and hear; and never have it to ſay, as a thouſand fools do, of things that were ſaid and done before their faces. That, truly, they did not mind them, becauſe they were thinking of ſomething elſe. Why were they thinking of ſomething elſe? and if they were, why did they come there?

there? The truth is, that the fools were thinking of nothing. Remember the *hoc age:* do what you are about, be that what it will; it is either worth doing well, or not at all. Wherever you are, have (as the low, vulgar expreſſion is) your ears and your eyes about you. Liſten to every thing that is ſaid, and ſee every thing that is done. Obſerve the looks and countenances of thoſe who ſpeak, which is often a ſurer way of diſcovering the truth, than from what they ſay. But then keep all theſe obſervations to yourſelf, for your own private uſe, and rarely communicate them to others. Obſerve, without being thought an obſerver; for otherwiſe people will be upon their guard before you.

Conſider ſeriouſly, and follow carefully, I beſeech you, my dear child, the advice which from time to time I have given, and ſhall continue to give you; it is at once the reſult of my long experience, and the effect of my tenderneſs for you. I can have no intereſt in it but yours. You are not yet capable of wiſhing yourſelf half ſo well as I wiſh you; follow therefore, for a time at leaſt, implicitly, advice which you cannot ſuſpect, though poſſibly you may not yet ſee the particular advantages of it: but you will one day feel them. Adieu.

LETTER CXXXI.

London, November the 6th, O. S. 1747.

DEAR BOY,

THREE mails are now due from Holland, ſo that I have no letter from you to acknowledge: I write to you therefore, now, as uſual, by way of flapper,

flapper, to put you in mind of yourſelf. Doctor Swift, in his account of the iſland of Laputa, deſcribes ſome philoſophers there, who were ſo wrapped up and abſorbed in their abſtruſe ſpeculations, that they would have forgotten all the common and neceſſary duties of life, if they had not been reminded of them by perſons who flapped them, whenever they obſerved them continue too long in any of thoſe learned trances. I do not, indeed, ſuſpect you of being abſorbed in abſtruſe ſpeculations; but, with great ſubmiſſion to you, may I not ſuſpect, that levity, inattention, and too little thinking, require a flapper, as well as too deep thinking? If my letters ſhould happen to get to you, when you are ſitting by the fire and doing nothing, or when you are gaping at the window, may they not be very proper flaps, to put you in mind, that you might employ your time much better? I knew, once, a very covetous, ſordid fellow, who uſed frequently to ſay, "Take care of the pence; for the pounds will "take care of themſelves." This was a juſt and ſenſible reflection in a miſer. I recommend to you to take care of minutes; for hours will take care of themſelves. I am very ſure, that many people loſe two or three hours every day, by not taking care of the minutes. Never think any portion of time whatſoever too ſhort to be employed; ſomething or other may always be done in it.

While you are in Germany, let all your hiſtorical ſtudies be relative to Germany: not only the general hiſtory of the Empire, as a collective body; but of the reſpective Electorates, Principalities, and Towns; and alſo, the genealogy of the moſt conſiderable families.

milies. A genealogy is no trifle in Germany; and they would rather prove their two-and-thirty quarters, than two-and-thirty cardinal virtues, if there were ſo many. They are not of Ulyſſes's opinion; who ſays very truly,

——— *Genus et proavos, et quæ non fecimus ipſi;*
Vix ea noſtra voco.

Good night.

LETTER CXXXII.

London, November the 24th, O. S. 1747.

DEAR BOY,

AS often as I write to you (and that you know is pretty often) ſo often I am in doubt whether it is to any purpoſe, and whether it is not labour and paper loſt. This intirely depends upon the degree of reaſon and reflection which you are maſter of, or think proper to exert. If you give yourſelf time to think, and have ſenſe enough to think right, two reflections muſt neceſſarily occur to you; the one is, That I have a great deal of experience, and that you have none: the other is, That I am the only man living who cannot have, directly or indirectly, any intereſt concerning you, but your own. From which two undeniable principles, the obvious and neceſſary concluſion is, That you ought, for your own ſake, to attend to and follow my advice.

If, by the application which I recommend to you, you acquire great knowledge, you alone are the gainer; I pay for it. If you ſhould deſerve either a good or a bad character, mine will be exactly what it is now, and

and will neither be the better in the firſt caſe, nor the worſe in the latter. You alone will be the gainer or the loſer.

Whatever your pleaſures may be, I neither can nor ſhall envy you them, as old people are ſometimes ſuſpected by young people to do; and I ſhall only lament, if they ſhould prove ſuch as are unbecoming a man of honour, or below a man of ſenſe. But you will be the real ſufferer, if they are ſuch. As therefore it is plain that I can have no other motive than that of affection in whatever I ſay to you, you ought to look upon me as your beſt, and, for ſome years to come, your only friend.

True friendſhip requires certain proportions of age and manners, and can never ſubſiſt where they are extremely different, except in the relations of parent and child; where affection on one ſide, and regard on the other, make up the difference. The friendſhip, which you may contract with people of your own age, may be ſincere, may be warm; but muſt be, for ſome time, reciprocally unprofitable, as there can be no experience on either ſide. The young leading the young, is like the blind leading the blind; "they "will both fall into the ditch." The only ſure guide is he, who has often gone the road which you want to go. Let me be that guide; who have gone all roads, and who can conſequently point out to you the beſt. If you aſk me why I went any of the bad roads myſelf? I will anſwer you, very truly, That it was for want of a good guide: ill example invited me one way, and a good guide was wanting to ſhew me a better. But if any body, capable of adviſing me,

had

had taken the ſame pains with me, which I have taken, and will continue to take with you, I ſhould have avoided many follies and inconveniencies, which undirected youth run me into. My father was neither deſirous nor able to adviſe me; which is what, I hope, you cannot ſay of yours. You ſee that I make uſe only of the word advice; becauſe I would much rather have the aſſent of your reaſon to my advice, than the ſubmiſſion of your will to my authority. This, I perſuade myſelf, will happen, from that degree of ſenſe which I think you have; and therefore I will go on adviſing, and with hopes of ſucceſs.

You are now ſettled for ſome time at Leipſig: the principal object of your ſtay there is the knowledge of books and ſciences; which if you do not, by attention and application, make yourſelf maſter of, while you are there, you will be ignorant of them all the reſt of your life; and take my word for it, a life of ignorance is not only a very contemptible, but a very tireſome one. Redouble your attention, then, to Mr. Harte, in your private ſtudies of the *Literæ Humaniores*, eſpecially Greek. State your difficulties, whenever you have any; and do not ſuppreſs them, either from miſtaken ſhame, lazy indifference, or in order to have done the ſooner. Do the ſame when you are at lectures with Profeſſor Maſcow, or any other Profeſſor; let nothing paſs till you are ſure that you underſtand it thoroughly; and accuſtom yourſelf to write down the capital points of what you learn. When you have thus uſefully employed your mornings, you may with a ſafe conſcience divert yourſelf in the evenings, and make thoſe evenings very uſeful too, by paſſing them

in good company, and, by obſervation and attention, learning as much of the world as Leipſig can teach you. You will obſerve and imitate the manners of the people of the beſt faſhion there; not that they are (it may be) the beſt manners in the world; but becauſe they are the beſt manners of the place where you are, to which a man of ſenſe always conforms. The nature of things (as I have often told you) is always and every where the ſame: but the modes of them vary, more or leſs, in every country; and an eaſy and genteel conformity to them, or rather the aſſuming of them at proper times and in proper places, is what particularly conſtitutes a man of the world, and a well-bred man.

Here is advice enough, I think, and too much, it may be, you will think, for one letter: if you follow it, you will get knowledge, character, and pleaſure by it: if you do not, I only loſe *operam et oleum*, which, in all events, I do not grudge you.

I ſend you, by a perſon who ſets out this day for Leipſig, a ſmall packet from your Mamma, containing ſome valuable things which you left behind; to which I have added, by way of New-year's gift, a very pretty tooth-pick caſe: and, by the way, pray take great care of your teeth, and keep them extremely clean. I have likewiſe ſent you the Greek Roots, lately tranſlated into Engliſh from the French of the Port Royal. Inform yourſelf what the Port Royal is. To conclude with a quibble; I hope you will not only feed upon theſe Greek Roots, but likewiſe digeſt them perfectly. Adieu!

LETTER

LETTER CXXXIII.

London, December the 11th, O. S. 1747.

DEAR BOY,

THERE is nothing which I more wiſh that you ſhould know, and which fewer people do know, than the true uſe and value of Time. It is in every body's mouth; but in few people's practice. Every fool, who ſlatterns away his whole time in nothings, utters, however, ſome trite common-place ſentence, of which there are millions, to prove, at once, the value and the fleetneſs of time. The ſun-dials, likewiſe, all over Europe, have ſome ingenious inſcription to that effect; ſo that nobody ſquanders away their time, without hearing and ſeeing daily, how neceſſary it is to employ it well, and how irrecoverable it is if loſt. But all theſe admonitions are uſeleſs, where there is not a fund of good ſenſe and reaſon to ſuggeſt them, rather than receive them. By the manner in which you now tell me that you employ your time, I flatter myſelf, that you have that fund: that is the fund which will make you rich indeed. I do not, therefore, mean to give you a critical eſſay upon the uſe and abuſe of time; I will only give you ſome hints with regard to the uſe of one particular period of that long time which, I hope, you have before you; I mean, the next two years. Remember then, that whatever knowledge you do not ſolidly lay the foundation of before you are eighteen, you will never be maſter of while you breathe. Knowledge is a comfortable and neceſſary retreat and ſhelter for us in an advanced age; and if we do not plant it

while young, it will give us no ſhade when we grow old. I neither require nor expect from you great application to books, after you are once thrown out into the great world. I know it is impoſſible: and it may even, in ſome caſes, be improper: this, therefore, is your time, and your only time, for unwearied and uninterrupted application. If you ſhould ſometimes think it a little laborious, conſider, that labour is the unavoidable fatigue of a neceſſary journey. The more hours a day you travel, the ſooner you will be at your journey's end. The ſooner you are qualified for your liberty, the ſooner you ſhall have it; and your manumiſſion will entirely depend upon the manner in which you employ the intermediate time. I think I offer you a very good bargain, when I promiſe you, upon my word, that if you will do every thing that I would have you do, till you are eighteen, I will do every thing that you would have me do, ever afterwards.

I knew a gentleman, who was ſo good a manager of his time, that he would not even loſe that ſmall portion of it, which the calls of nature obliged him to paſs in the neceſſary-houſe; but gradually went through all the Latin Poets, in thoſe moments. He bought, for example, a common edition of Horace, of which he tore off gradually a couple of pages, carried them with him to that neceſſary place, read them firſt, and then ſent them down as a ſacrifice to Cloacina: this was ſo much time fairly gained; and recommend to you to follow his example. It is better than only doing what you cannot help doing at thoſe moments; and it will make any book, which you ſhall read in that manner, very preſent in your mind.

mind. Books of ſcience, and of a grave ſort, muſt be read with continuity; but there are very many, and even very uſeful ones, which may be read with advantage by ſnatches, and unconnectedly; ſuch are all the good Latin Poets, except Virgil in his Æneid: and ſuch are moſt of the modern Poets, in which you will find many pieces worth reading, that will not take up above ſeven or eight minutes. Bayle's, Moreri's, and other dictionaries, are proper books to take and ſhut up for the little intervals of (otherwiſe) idle time, that every body has in the courſe of the day, between either their ſtudies or their pleaſures.

LETTER CXXXIV.

London, December the 18th, O. S. 1747.

DEAR BOY,

AS two mails are now due from Holland, I have no letters of your's or Mr. Harte's to acknowledge; ſo that this letter is the effect of that *ſcribendi cacoethes*, which my fears, my hopes, and my doubts, concerning you, give me. When I have wrote you a very long letter upon any ſubject, it is no ſooner gone, but I think I have omitted ſomething in it, which might be of uſe to you; and then I prepare the ſupplement for the next poſt: or elſe ſome new ſubject occurs to me, upon which I fancy that I can give you ſome informations, or point out ſome rules, which may be advantageous to you. This ſets me to writing again, though God knows whether to any purpoſe or not: a few years more can only aſcertain that. But,

whatever my ſucceſs may be, my anxiety and my care can only be the effects of that tender affection which I have for you; and which you cannot repreſent to yourſelf greater than it really is. But do not miſtake the nature of that affection, and think it of a kind that you may with impunity abuſe. It is not natural affection, there being in reality no ſuch thing; for, if there were, ſome inward ſentiment muſt neceſſarily and reciprocally diſcover the Parent to the Child, and the Child to the Parent, without any exterior indications, knowledge, or acquaintance whatſoever; which never happened ſince the creation of the world, whatever Poets, Romance or Novel writers, and ſuch ſentiment-mongers, may be pleaſed to ſay to the contrary. Neither is my affection for you that of a mother, of which the only, or at leaſt the chief objects, are health and life; I wiſh you them both, moſt heartily; but, at the ſame time, I confeſs they are by no means my principal care.

My object is to have you fit to live; which if you are not, I do not deſire that you ſhould live at all. My affection for you then is, and only will be, proportioned to your merit; which is the only affection that one rational Being ought to have for another. Hitherto I have diſcovered nothing wrong in your heart, or your head: on the contrary, I think I ſee ſenſe in the one, and ſentiments in the other. This perſuaſion is the only motive of my preſent affection; which will either increaſe or diminiſh, according to your merit or demerit. If you have the knowledge, the honour, and the probity which you may have, the marks and warmth of my affection ſhall amply reward them; but if you have them not, my averſion and

and indignation will riſe in the ſame proportion; and in that caſe, remember, that I am under no further obligation, than to give you the neceſſary means of ſubſiſting. If ever we quarrel, do not expect or depend upon any weakneſs in my nature, for a reconciliation, as children frequently do, and often meet with, from ſilly parents: I have no ſuch weakneſs about me: and, as I will never quarrel with you, but upon ſome eſſential point; if once we quarrel, I will never forgive. But I hope and believe, that this declaration (for it is no threat) will prove unneceſſary. You are no ſtranger to the principles of virtue; and ſurely, whoever knows virtue, muſt love it. As for knowledge, you have already enough of it, to engage you to acquire more. The ignorant only either deſpiſe it, or think that they have enough: thoſe who have the moſt, are always the moſt deſirous to have more, and know that the moſt they can have is, alas! but too little.

Re-conſider, from time to time, and retain the friendly advice which I ſend you. The advantage will be all your own.

LETTER CXXXV.

London, Dec. 29th, O. S. 1747.

DEAR BOY,

I HAVE received two letters from you, of the 17th and 22d, N. S. by the laſt of which I find that ſome of mine to you muſt have miſcarried: for I have never been above two poſts without writing to

you or to Mr. Harte, and even very long letters. I have alſo received a letter from Mr. Harte, which gave me great ſatisfaction: it is full of your praiſes; and he anſwers for you, that, in two years more, you will deſerve your manumiſſion, and be fit to go into the world, upon a footing that will do you honour, and give me pleaſure.

I thank you for your offer of the new edition of *Adamus Adami*, but I do not want it, having a good edition of it at preſent. When you have read that, you will do well to follow it with *Pere Bougeant's Hiſtoire du Traité de Munſter*, in two volumes quarto; which contains many important anecdotes concerning that famous treaty, that are not in *Adamus Adami*.

You tell me that your lectures upon the *Jus Publicum* will be ended at Eaſter; but then I hope that Monſieur Maſcow will begin them again; for I would not have you diſcontinue that ſtudy one day while you are at Leipſig. I ſuppoſe that Monſieur Maſcow will likewiſe give you lectures upon the *Inſtrumentum Pacis*, and upon the capitulations of the late Emperors.—Your German will go on of courſe; and I take it for granted, that your ſtay at Leipſig will make you perfect maſter of that language, both as to ſpeaking and writing; for remember, that knowing any language imperfectly, is very little better than not knowing it at all: people being as unwilling to ſpeak in a language which they do not poſſeſs thoroughly, as others are to hear them. Your thoughts are cramped, and appear to great diſadvantage, in any language of which you are not perfect maſter. Let Modern Hiſtory ſhare part of your time, and that always

always accompanied with the maps of the places in queſtion: Geography and Hiſtory are very imperfect ſeparately, and, to be uſeful, muſt be joined.

Go to the Ducheſs of Courland's, as often as ſhe and your leiſure will permit. The company of women of faſhion will improve your manners, though not your underſtanding; and that complaiſance and politeneſs, which are ſo uſeful in men's company, can only be acquired in women's.

Remember always, what I have told you a thouſand times, that all the talents in the world will want all their luſtre, and ſome part of their uſe too, if they are not adorned with that eaſy good-breeding, that engaging manner, and thoſe graces, which ſeduce and prepoſſeſs people in your favour at firſt ſight. A proper care of your perſon is by no means to be neglected; always extremely clean; upon proper occaſions, fine. Your carriage genteel, and your motions graceful. Take particular care of your manner and addreſs, when you preſent yourſelf in company. Let them be reſpectful without meanneſs, eaſy without too much familiarity, genteel without affectation, and inſinuating without any ſeeming art or deſign.

You need not ſend me any more extracts of the German conſtitution; which, by the courſe of your preſent ſtudies, I know you muſt ſoon be acquainted with: but I would now rather that your letters ſhould be a ſort of journal of your own life. As for inſtance; what company you keep, what new acquaintances you make, what your pleaſures are; with your own reflections upon the whole: likewiſe, what Greek and Latin books you read and underſtand. Adieu!

LETTER CXXXVI.

DEAR BOY, January the 2d, O. S. 1748.

I AM edified with the allotment of your time at Leipſig; which is ſo well employed from morning till night, that a fool would ſay, you had none left for yourſelf; whereas, I am ſure, you have ſenſe enough to know, that ſuch a right uſe of your time is having it all to yourſelf; nay, it is even more, for it is laying it out to immenſe intereſt; which, in a very few years, will amount to a prodigious capital.

Though twelve of your fourteen *Commenſaux* may not be the livelieſt people in the world, and may want (as I eaſily conceive they do) *le ton de la bonne compagnie, et les graces*, which I wiſh you, yet pray take care not to expreſs any contempt, or throw out any ridicule; which, I can aſſure you, is not more contrary to good manners than to good ſenſe: but endeavour rather to get all the good you can out of them; and ſomething or other is to be got out of every body. They will, at leaſt, improve you in the German language; and, as they come from different countries, you may put them upon ſubjects, concerning which they muſt neceſſarily be able to give you ſome uſeful informations, let them be ever ſo dull or diſagreeable in general: they will know ſomething, at leaſt, of the laws, cuſtoms, government, and conſiderable families of their reſpective countries: all which are better known than not, and conſequently worth inquiring into. There is hardly any body good for every thing, and there is ſcarcely any body who is abſolutely good for nothing. A good chymiſt will extract

extract ſome ſpirit or other out of every ſubſtance; and a man of parts will, by his dexterity and management, elicit ſomething worth knowing out of every Being he converſes with.

As you have been introduced to the Ducheſs of Courland, pray go there as often as ever your more neceſſary occupations will allow you. I am told ſhe is extremely well-bred, and has parts. Now though I would not recommend to you, to go into women's company in ſearch of ſolid knowledge or judgment, yet it has its uſe in other reſpects; for it certainly poliſhes the manners, and gives *une certaine tournure*, which is very neceſſary in the courſe of the world; and which Engliſhmen have generally leſs of than any people in the world.

I cannot ſay that your ſuppers are luxurious, but you muſt own they are ſolid; and a quart of ſoup, and two pounds of potatoes, will enable you to paſs the night without great impatience for your breakfaſt next morning. One part of your ſupper (the potatoes) is the conſtant diet of my old friends and countrymen *, the Iriſh, who are the healthieſt and the ſtrongeſt bodies of men that I know in Europe.

As I believe that many of my letters to you and to Mr. Harte have miſcarried, as well as ſome of yours and his to me; particularly one of his from Leipſig, to which he refers in a ſubſequent one, and which I never received; I would have you, for the future, acknowledge the dates of all the letters which either

* Lord Cheſterfield, from the time he was appointed Lord Lieutenant of Ireland, 1745, uſed always to call the Iriſh his countrymen.

of

of you ſhall receive from me; and I will do the ſame on my part.

That which I received, by the laſt mail, from you, was of the 25th November, N. S.; the mail before that brought me yours, of which I have forgot the date, but which encloſed one to Lady Cheſterfield: ſhe will anſwer it ſoon, and, in the mean time, thanks you for it.

My diſorder was only a very great cold, of which I am intirely recovered. You ſhall not complain for want of accounts from Mr. Grevenkop, who will frequently write you whatever paſſes here, in the German language and character; which will improve you in both. Adieu.

LETTER CXXXVII.

London, January the 15th, O. S. 1748.

DEAR BOY,

I WILLINGLY accept the New-year's gift, which you promiſe me for next year; and the more valuable you make it, the more thankful I ſhall be. That depends intirely upon you; and therefore I hope to be preſented, every year, with a new edition of you, more correct than the former, and conſiderably enlarged and amended.

Since you do not care to be an Aſſeſſor of the Imperial Chamber, and deſire an eſtabliſhment in England; what do you think of being Greek Profeſſor at one of our Univerſities? It is a very pretty ſinecure, and requires very little knowledge (much leſs than, I hope, you have already) of that language. If you

do

do not approve of this, I am at a loſs to know what elſe to propoſe to you; and therefore deſire that you will inform me what ſort of deſtination you propoſe for yourſelf: for it is now time to fix it, and to take our meaſures accordingly. Mr. Harte tells me, that you ſet up for a Πολιτικος ανηρ; if ſo, I preſume it is in the view of ſucceeding me in my office *; which I will very willingly reſign to you, whenever you ſhall call upon me for it. But, if you intend to be the Πολιτικος, or the Βελησφορος ανηρ, there are ſome trifling circumſtances, upon which you ſhould previouſly take your reſolution. The firſt of which is, to be fit for it; and then, in order to be ſo, make yourſelf maſter of Ancient and Modern Hiſtory, and Languages. To know perfectly the conſtitution, and form of government of every nation; the growth and the decline of ancient and modern Empires; and to trace out and reflect upon the cauſes of both. To know the ſtrength, the riches, and the commerce of every country. Theſe little things, trifling as they may ſeem, are yet very neceſſary for a Politician to know; and which therefore, I preſume, you will condeſcend to apply yourſelf to. There are ſome additional qualifications neceſſary, in the practical part of buſineſs, which may deſerve ſome conſideration in your leiſure moments; ſuch as, an abſolute command of your temper, ſo as not to be provoked to paſſion, upon any account: Patience, to hear frivolous, impertinent, and unreaſonable applications; with addreſs enough to refuſe, without offending: or, by your manner of granting, to double the obliga-

* Secretary of State.

tion:

tion: Dexterity enough to conceal a truth, without telling a lie: Sagacity enough to read other people's countenances: and Serenity enough not to let them diſcover any thing by yours; a ſeeming frankneſs, with a real reſerve. Theſe are the rudiments of a Politician; the World muſt be your grammar.

Three mails are now due from Holland; ſo that I have no letters from you to acknowledge. I therefore conclude with recommending myſelf to your favour and protection, when you ſucceed Yours.

LETTER CXXXVIII.

London, January the 29th, O. S. 1748.

DEAR BOY,

I FIND, by Mr. Harte's laſt letter, that many of my letters, to you and him, have been frozen up in their way to Leipſig: the thaw has, I ſuppoſe, by this time, ſet them at liberty to purſue their journey to you, and you will receive a glut of them at once. Hudibras alludes, in this verſe,

Like words congeal'd in northern air,

to a vulgar notion, that, in Greenland, words were frozen in their utterance; and that, upon a thaw, a very mixed converſation was heard in the air, of all thoſe words ſet at liberty. This converſation was, I preſume, too various and extenſive to be much attended to: and may not that be the caſe of half a dozen of my long letters, when you receive them all at once? I think that I can, eventually, anſwer that queſtion, thus: If you conſider my letters in their

their true light, as conveying to you the advice of a Friend, who ſincerely wiſhes your happineſs, and deſires to promote your pleaſures, you will both read and attend to them; but, if you conſider them in their oppoſite, and very falſe light, as the dictates of a moroſe and ſermonizing Father, I am ſure they will be not only unattended to, but unread. Which is the caſe, you can beſt tell me. Advice is ſeldom welcome; and thoſe who want it the moſt, always like it the leaſt. I hope that your want of experience, of which you muſt be conſcious, will convince you, that you want advice; and that your good ſenſe will incline you to follow it.

Tell me how you paſs your leiſure hours at Leipſig: I know you have not many; and I have too good an opinion of you to think, that, at this age, you would deſire more. Have you aſſemblies, or public ſpectacles? and of what kind are they? Whatever they are, ſee them all: ſeeing every thing, is the only way not to admire any thing too much.

If you ever take up little tale-books, to amuſe you by ſnatches, I will recommend two French books, which I have already mentioned; they will entertain you, and not without ſome uſe to your mind and your manners. One is, *La maniere de bien penſer dans les ouvrages d'eſprit*, written by *Pere Bouhours*; I believe you read it once in England, with Monſieur Coderc; but I think that you will do well to read it again, as I know of no book that will form your taſte better. The other is, *L'Art de plaire dans la Converſation*, by the *Abbé de Bellegarde*, and is by no means uſeleſs, though I will not pretend to ſay, that the

art

art of pleaſing can be reduced to a receipt; if it could, I am ſure that receipt would be worth purchaſing at any price. Good-ſenſe, and good-nature, are the principal ingredients; and your own obſervation, and the good advice of others, muſt give the right colour and taſte to it. Adieu! I ſhall always love you as you ſhall deſerve.

LETTER CXXXIX.

London, February the 9th, O. S. 1748.

DEAR BOY,

YOU will receive this letter, not from a Secretary of State, but from a private man; for whom, at this time of life, quiet was as fit, and as neceſſary, as labour and activity are for you at your age, and for many years ſtill to come. I reſigned the ſeals, laſt Saturday, to the King; who parted with me moſt graciouſly, and (I may add, for he ſaid ſo himſelf) with regret. As I retire from hurry to quiet, and to enjoy, at my eaſe, the comforts of private and ſocial life, you will eaſily imagine that I have no thoughts of oppoſition, or meddling with buſineſs. *Otium cum dignitate* is my object. The former I now enjoy; and I hope that my conduct and character entitle me to ſome ſhare of the latter. In ſhort, I am now happy; and I found that I could not be ſo in my former public ſituation.

As I like your correſpondence better than that of all the Kings, Princes, and Miniſters in Europe, I ſhall now have leiſure to carry it on more regularly. My

My letters to you will be written, I am ſure, by me, and, I hope, read by you, with pleaſure; which I believe ſeldom happens, reciprocally, to letters written from and to a Secretary's office.

Do not apprehend that my retirement from buſineſs may be a hindrance to your advancement in it, at a proper time; on the contrary, it will promote it: for, having nothing to aſk for myſelf, I ſhall have the better title to aſk for you. But you have ſtill a ſurer way than this of riſing, and which is wholly in your own power. Make yourſelf neceſſary; which, with your natural parts, you may, by application, do. We are in general, in England, ignorant of foreign affairs; and of the intereſts, views, pretenſions, and policy of other Courts. That part of knowledge never enters into our thoughts, nor makes part of our education; for which reaſon, we have fewer proper ſubjects for foreign commiſſions, than any other country in Europe; and, when foreign affairs happen to be debated in Parliament, it is incredible with how much ignorance. The harveſt of foreign affairs being then ſo great, and the labourers ſo few, if you make yourſelf maſter of them, you will make yourſelf neceſſary: firſt as a foreign, and then as a domeſtic miniſter for that department.

I am extremely well pleaſed with the account you give me of the allotment of your time. Do but go on ſo, for two years longer, and I will aſk no more of you. Your labours will be their own reward; but if you deſire any other, that I can add, you may depend upon it.

I am glad that you perceive the indecency and turpitude

pitude of thoſe of your *Commenſaux*, who diſgrace and foul themſelves with dirty w—s and ſcoundrel gameſters. And the light in which, I am ſure, you ſee all reaſonable and decent people conſider them, will be a good warning to you. Adieu.

LETTER CXL.

London, February the 13th, O. S. 1748.

DEAR BOY,

YOUR laſt letter gave me a very ſatisfactory account of your manner of employing your time at Leipſig. Go on ſo but for two years more, and I promiſe you, that you will outgo all the people of your age and time. I thank you for your explication of the *Schriftſaſſen* and *Amptſaſſen*; and pray let me know the meaning of the *Landſaſſen*. I am very willing that you ſhould take a Saxon ſervant, who ſpeaks nothing but German; which will be a ſure way of keeping up your German, after you leave Germany. But then, I would neither have that man, nor him whom you have already, put out of livery; which makes them both impertinent and uſeleſs. I am ſure, that as ſoon as you ſhall have taken the other ſervant, your preſent man will preſs extremely to be out of livery, and valet de chambre; which is as much as to ſay, that he will curl your hair, and ſhave you, but not condeſcend to do any thing elſe. I therefore adviſe you, never to have a ſervant out of livery; and, though you may not always think proper to carry the ſervant who dreſſes you, abroad in the rain and dirt, behind a coach, or before a chair;

yet keep it in your power to do ſo, if you pleaſe, by keeping him in livery.

I have ſeen Monſieur and Madame Flemming, who give me a very good account of you, and of your manners; which, to tell you the plain truth, were what I doubted of the moſt. She told me, that you were eaſy, and not aſhamed; which is a great deal for an Engliſhman, at your age.

I ſet out for the Bath to-morrow, for a month; only to be better than well, and to enjoy, in quiet, the liberty which I have acquired by the reſignation of the ſeals. You ſhall hear from me more at large from thence; and now good night to you.

END OF THE FIRST VOLUME.

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